



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

A STUDY OF CONVERSION.¹

BY EDWIN DILLER STARBUCK,
Fellow in Psychology, Clark University.

Throughout Christianity, down to the modern "revival meeting," a phenomenon has been prominent, commonly called "conversion." In the Greek, Roman Catholic, Lutheran, Anglican, Episcopal and some other churches, it has a correspondence in "confirmation." It is characterized by more or less sudden changes of character from evil to goodness, from sinfulness to righteousness, and from indifference to spiritual insight and activity. The term conversion is used in this study in a very general way to stand for the whole series of manifestations just preceding, accompanying and immediately following the apparently sudden changes of character involved. This is an attempt to get at the mental and spiritual processes at work during conversion rather than to establish any doctrines or definitions.

In order to get together a number of typical cases of sudden awakenings, to compare them, to discover what life forces are at work and to see where they belong from the standpoint of modern psychology, the following list of questions was sent out promiscuously:

"This inquiry is undertaken in the belief that religious experience is the deepest, most sacred and important of life, and that collating a large number of facts will help much in understanding the laws of the spiritual life. You are earnestly requested to assist by recording your own personal experience, anonymously if preferred, in the exactest manner. The confidence should be full in replying, and will be most sacredly respected.

"The results of the research will be sent to those making returns, if desired.

"You need not be confined to the outlines. If you cannot answer all questions, notice those only which appeal most strongly to your experience.

¹The following article is a continuation and extension of two lectures given before the Harvard Religious Union Nov. 19th, 1894, and March 11th, 1895, respectively.

I am indebted to Dr. G. Stanley Hall for sympathy and helpful suggestions in carrying out the following research, both before coming to Clark University and while here; my wife has given much valuable assistance in the preparation of the article; Prof. Lillie A. Williams of the New Jersey State Normal School has furnished much of the raw material for the study from her classes; Dr. John Bigham of De Pauw University has assisted in the same way. I wish to thank not only these persons and several members of Clark University, but all those who have been self-sacrificing enough to furnish the facts used out of their own experience.

"A. CONVERSION, CONFIRMATION, OR ANY SUDDEN AWAKENING.

"I. What religious customs did you observe in childhood, and with what likes and dislikes? In what ways were you brought to a condition to need an awakening—faulty teachings, bad associations, appetites, passions, etc.? What were the chief temptations of your youth? How were they felt and how did you strive to resist? What errors and struggles have you had with (a) lying and other dishonesty, (b) wrong appetites for foods and drinks (c) *vita sexualis*; what relation have you noticed between this and moral and religious experiences? (d) laziness, selfishness, jealousy, etc.

"II. What force and motive led you to seek a higher and better life:—fears, regrets, remorse, conviction for sin, example of others, influence of friends and surroundings, changes in beliefs or ideals, deliberate choice, external pressure, wish for approval of others, sense of duty, feeling of love, spontaneous awakening, divine impulse, etc.? Which of those or other causes were most marked and which were present at all?

"III. Circumstances and experiences preceding conversion:—any sense of depression, smothering, fainting, loss of sleep and appetite, pensiveness, occupation disturbed, feeling of helplessness, prayer, calling for aid, estrangement from God, etc.? How long did it continue? Was there a tendency to resist conviction? How was it shown?

"IV. How did relief come? Was it attended by unnatural sights, sounds, or feelings? In what did the change consist:—breaking pride, public confession, seeking the approval of others, feeling God's forgiveness, sudden awakening to some great truth, etc. How sudden was the awakening?

"Did the change come through or in spite of your own thought, deliberation and choice? What part of it was supernatural or miraculous?

"V. Feelings and experiences after the crisis:—sense of bodily lightness, weeping, laughing, joy, sorrow, disappointment, signs of divine pleasure or displeasure, etc. How differently did you feel towards persons, nature, ideas, God, etc.? Did you have unfulfilled expectations or disappointments?

"VI. Comparison of life before and after:—changes in health, habits, motives, conduct and in your general intellectual and emotional attitude. Did you undertake any private religious acts, as Bible reading, meditation, acts of self sacrifice, prayer, etc.?

"VII. Were there any relapses from first experience? Were they permanent or temporary? Any persistent doubts? What difficulties from habits, pride, ridicule or opposition of others, etc., had you, and what methods did you adopt? Do you still have struggles in your nature? Does that indicate that the change was not complete? How have you and how will you overcome them? What needed helps, if any, were wanting at any time?

"VIII. Did you always find it easy to follow the new life and to fit into its customs and requirements? If not, how did you succeed—by habit, pressure and encouragement of friends, a new determination, a sudden fresh awakening, etc.?

"IX. State a few bottom truths embodying your own deepest feelings? What would you now be and do if you realized all your own ideals of the higher life?

"X. What texts, hymns, music, sermons, deaths, places and objects were connected with your deepest impressions? If your

awakening came in a revival meeting, give the circumstances and methods used. What do you think of revivals?

"XI. If you have passed through a series of beliefs and attitudes, mark out the stages of growth and what you feel now to be the trend of your life.

"B. GRADUAL GROWTH.

"If your moral and religious life has been a more or less steady growth, kindly describe it, including the following points and any others of importance which occur to you, in addition to I, II, IX and XI above:

"I. Influences, good and bad, which have been especially strong in shaping your life:—parental training, work, friends, church, music, art, natural phenomena, deaths, personal struggles, misfortunes, etc.

"II. Were there periods at which growth seemed more rapid; times of especially deepened experience; any sudden awakening to larger truth, new energy, hope and love? At what age were they? How did they come:—some crisis, a death, meditation, some unaccountable way, etc.?

"III. Have you had a period of doubt or of reaction against traditional customs and popular beliefs? When and how did it begin and end, if at all? Have you noticed any relapses or especially heightened experiences? How did they come and with what were they connected?

"IV. Have you felt or known any special revelation of thought or feeling to come to you, and in what way? Has your growth come through, or in spite of, your own thought, deliberation and choice.

"C. SUPPLEMENTARY FACTS.

"(a) Describe any faults or acts you have committed in which you knew at the time they were wrong. Why did you do them?

"(b) What sudden awakening of power have you noticed in yourself, in others or in animals:—speaking, singing, playing, loving, hating, reasoning, etc.? How sudden was it? How do you explain it?

"(c) Describe any sudden changes which have come into your character or in your attitude toward things or persons. How and why did it occur?

"(d) Have you ever had a time of great uncertainty which of possible courses to pursue,—in choosing a calling, in love, whether to do an act or not, etc.? Describe accurately and minutely your feelings preceding, during and after the struggle.

"(e) If you have ever broken a habit, describe all the accompanying experiences and feelings.

"Always give age, sex, temperament and nationality."

The present article concerns itself only with groups A and C. It has been difficult to separate the cases into the two groups of sudden awakenings and gradual growth. Unless there has been a rather marked change, they have been put in the latter class, except in those cases of revival experience in which the real religious life was thought to begin there, although the contrast in habits and feelings was not great. After separating them the number of sudden awakenings sufficiently complete to use at all in tabulation was 137. Of these, 51 were from males, 86 from females. The difference between them makes it necessary to treat them separately for the

most part. By far the majority were records of conversions occurring under 27 years for males and under 23 for females. For this reason the scattered ones from that age up to 70 years are omitted in all places where per cents and averages are used, and always, unless otherwise stated. The following is thus very largely a discussion of adolescent conversion. (Adolescence extends to about 25.) Of the whole number, by far the majority are Americans, and pretty evenly distributed among the states. Besides there are 6 English, 3 Canadians, 2 Japanese, 2 negroes and 1 German. In most instances the church connection was not given. Almost all, however, are Protestants, and nearly all the denominations appear to be represented. At least 4 are Episcopalian. Nearly half were conversions occurring at revival meetings. The rest were in regular church service, at confirmation, and at home. The per cents showing the circumstances under which the conversions occurred are given in:

TABLE I.

CIRCUMSTANCES UNDER WHICH CONVERSION OCCURRED.	Male. %	Female. %	Both Male and Female. %
At revival or camp meeting,	48	46	47
At home after attending revival,	5	6	5
At all under revival influence,	53	52	53
At home and generally alone,	32	16	21
At regular church, or prayer meeting, or confirmation,	4	25	18
Circumstances not given,	11	7	9

Among other things, it should be noticed from Table I that revival meetings play an important part in conversion, either by directly inducing a change in the life, or in leaving impressions which are worked out immediately afterwards; but that conversion is a phenomenon which so far belongs to growth that about one-fifth of the entire number (21%) have taken place independently of immediate external influence. When it is remembered that revivals are generally carried on with much emotional pressure in the way of exhortation, songs, music, prayers and personal influence, it is significant that the per cent. of revival conversions is about the same for males and females; that of the remaining number more of the male than of the female conversions (32% vs. 15%) work themselves out at home; and that one-fourth of the female conversions, as against only 4% of males, occur under the more quiet influences of the usual church services.

THE AGE.

The four curves below, in Figures I and III, show graphically the frequency of conversions for different years. Spaces to the right show the ages from 7 to 27 years. Distance upward stands for per

cent. of the whole number for each year. For example, in the case of males 20% of the conversions were at 15 years.

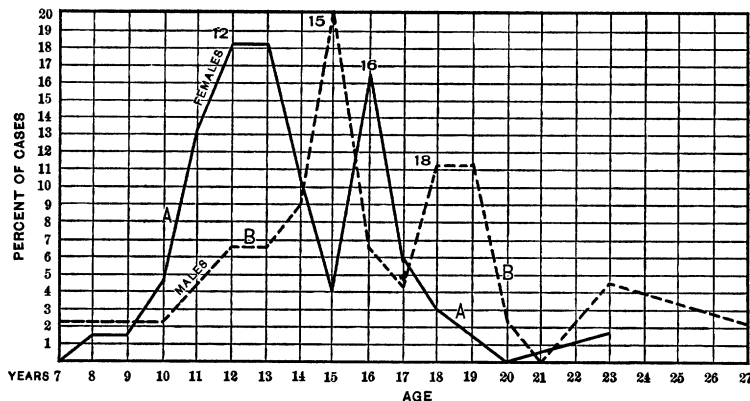


FIGURE I. Showing the periods of greatest frequency of conversions.

Since the females were nearly all above 18 and the males above 20 years at the time of making the record, the probability is the same that any conversion would fall within any year previous to that. The curves would then be straight lines parallel to the base. The value of the curves is in their irregularity. Curve A for females shows that below 10 years of age there are very few conversions. The number increases from 10 years, to 12 and 13, which is the period of greatest frequency. From that time they become less frequent until 15 years. At 16 the curve rises almost to the height of the first rise. Beyond 17 there is a gradual decline. Similarly, curve B for males begins at 7, rises gradually to 14, culminates at 15, declines to 17, has a second elevation at 18 and 19, and gradually falls after 19.

The character of the curves is so striking that some of their more significant features will be considered:

(a) *The years of greatest frequency of conversions correspond with periods of greatest bodily growth for both males and females.*

Curve B, for males, begins earlier, rises more gradually and culminates $2\frac{1}{2}$ years later than A. These points have an analogy in physical development. Roberts¹ shows that in the degree of physical maturity of men and women, $12\frac{1}{2}$ years in females corresponds to 16 in males.

The analogy between the greatest height of A and B and the period of most rapid growth is also of interest. The curves in Figure II are adapted from Donaldson,² and are from Stephenson's³ averages of the measurements of Bowditch⁴ and Roberts.⁵

¹ Chas. Roberts, "Physical Maturity of Women." *Lancet*, London, July 25, 1885. Roberts' report is based on the researches of Bowditch, Chadwick and himself.

² H. H. Donaldson, "The Growth of the Brain." New York, 1895.

³ Stephenson, *Lancet*, 1888.

⁴ Bowditch, "The Growth of Children." Report of the State Board of Health of Massachusetts. Boston, 1877.

⁵ Roberts, "Manual of Anthropometry," 1878.

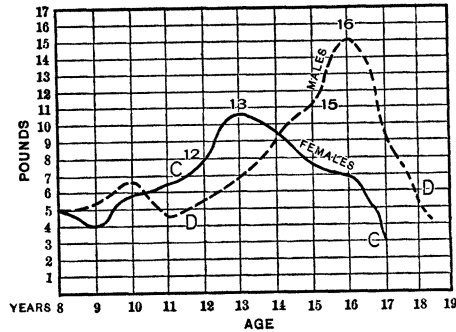


FIGURE II. Showing annual increase in weight of boys and girls.

They show that females increase in weight $10\frac{1}{2}$ pounds between 12 and 13, and that males increase 15 pounds between 15 and 16, which is $2\frac{1}{2}$ and $3\frac{1}{2}$ pounds, respectively, more than the gain between any other years. In the case of females this exactly agrees with curve A. For the males the increase in weight comes a little later than in the conversion curve; but the difference is not so great, if it is noticed that the greatest increment in D is close to the 15th year.

(b) *There is a correspondence between the periods of most frequent conversions and puberty in both sexes.* The time of accession to puberty varies slightly. The phenomena by which its advent is judged are also variant. Table II is based on the age at which the menses appear. Using other physical signs to indicate its advent, would doubtless make the average age somewhat less. "In infantile cases (of true menstruation) the attention of the mother is

TABLE II.

Comparing the age of accession to puberty with the time of conversion. (Females.)

FEMALES.	Age of greatest frequency.	Average age.
Accession to puberty—		
Italians ¹ (wealthy),	13	14.5
Italians ¹ (artisan),	13	14.8
Italians ¹ (rustic),	15	15.5
English ¹ , 500 cases,	?	14.7
American ¹ , 575 cases,	14	14.8
American ² , 125 cases,	?	13.7
Grouping the foregoing; total,	13.7	14.7
Age of conversion—		
Those at revivals, 46 cases,		13.1
Those not at revivals, 40 cases,		14.6
All together, 86 cases,	12.5	13.8

¹ Chas. Roberts, "Physical Maturity of Women."

² Helen P. Kennedy, M. D., *Pedagogical Seminary*, June, 1896.

generally attracted by the womanly development of the child before there is any appearance of the menses.¹ The normal age of puberty is, in fact, generally given in medical records at from 12 to 14 in case of females, and about 2 years later in males.² Taking the general group of physical signs³ as the indication of dawning adolescence, making it 12 or 13 for females and 14 or 15 for males, the agreement with the culmination of curves A and B is of interest.

There is, of course, room for indefinite mental gymnastics in using such statistics. In a general way their points of agreement are interesting. The average age of female conversion, 13.8, differs only by a small fraction from the age of most frequent accessions to puberty, as shown from nearly 4,000 cases. The average age of revival conversions is 1½ years earlier than of those which occurred at home and under the quieter church influences. The average age of conversions not at revivals, 14.6, differs by one-tenth of a year from the average age of puberty. If one should regard these as the normal conversions which take place in the absence of emotional pressure, the coincidence is important. The points of disagreement in the statistics are evident and will be noticed later.

The observations on boys have been too few to obtain tabular results as to the age of puberty. It is generally agreed to be from 2 to 2½ years later than that of girls. It will be noticed that curve B follows curve A by 2½ years and repeats most of its details. The average age of male conversions is 15.7 years, as against 13.8 for females. If the female conversions come near puberty, this difference of about 2 years throws the average age for males at about the corresponding period. It thus appears that there may be a normal age for conversion at about the beginning of adolescence. It is suggestive to notice in this connection that nearly all people, including the savage races, have ceremonies upon the advent of puberty, such as torture, circumcision, knocking out teeth, tattooing, changing the name, nearly all of which are religious rites and intended to initiate the child into a new life.⁴

If the correspondence appears so close between puberty and the average age of conversion, then what of the very early conversions and also those which come much later?

(c) *Early conversion.* It is possible that in the case of the conversion of children, it may be accompanied by, or be the accompaniment of, the awakening on the physical side. The facts have not yet been gathered sufficiently to establish a law of growth in regard to the time of the awakening powers of the youth in general. They are quite satisfactory concerning the age distribution of the time of accession to puberty. The instances are numerous of the precocious development of the reproductive system, and the range extends all the way from 1 or 2 years upward.⁵ The distribution, according to years, of the 575 American cases of females from Roberts' report used in Table II are representative. Taking them on a basis of 100 cases, they extend from 10 to 20 years, inclusive, according to the following series: 1, 5, 9, 18, 25, 20, 14, 3, 3, 1, 1. This is approximately the range of female conversions. Other sug-

¹ R. P. Harris, *Am. Journal of Obstetrics*, 1870-71.

² S. S. Herrick, "Reference Hand-book of Medical Sciences," VI, p. 70.

³ For a description of the bodily changes at adolescence, see G. Stanley Hall, "Training of Children and Adolescents," *Ped. Sem.*, June, '91. Dr. Burnham, "The Study of Adolescence," *Ped. Sem.*, June, '91.

⁴ Daniels.

⁵ For an introduction to the extended literature of the subject, see Index Catalogue of the Library of the Surgeon General's Office, United States Army, Washington, 1890, XI, p. 761.

gestive comparisons appear: 63% of the males converted before 14 mention sexual temptations among those of childhood, and generally as the most prominent; the rise of curve A just preceding puberty is more sudden than that of B, which agrees with Harris' statement that "infantile puberty is more common in the female than in the male sex;" the more gradual rise of B throughout than of A, is also true of D as compared with C; male conversions begin at a correspondingly earlier age than do the female, and a study of precocious puberty seems to show the same thing.¹

Other causes for early conversion may be seen from these extracts:

F., 11.² "Had deeply religious parents; was always in some sense a Christian; a sermon by my father in childhood thoroughly frightened me, and its effects never left me; was tormented with fears of being lost."

F., 11. "Deep impression was made by a story of a woman who died saying, 'A million dollars for a moment of time;' I was overcome by fear of sudden death."

F., 11. "My early life was careless and happy as a bird's; first time religion seemed meant for me was at a revival, when Mr. M. preached on the crucifixion; he drew a vivid picture of it, and told the congregation they had nailed Him to the cross; my childish heart was broken; felt I could do nothing to atone for making Christ suffer."

F., 10. "Was a naughty child, and was left early without a mother and without education; at a revival meeting several women urged me to go forward; they told me mother could see all I was doing and wanted me to go."

M., 7. "Heard one person tell another of a third person 'confessing her sins;' resolved I would do the same."

M., 11. "Was mostly the influence of my seatmate; when he went to the altar I thought, 'Why, if he can be a Christian, I can, too.'"

M., 8. "Sickly as child, prematurely developed intellectually, and called the 'boy preacher' when 8."

F., 11. "When 8, the death of my brother made a deep impression on me; it awakened thoughts of the future; at 9 years of age I attended a revival, and wanted to become a Christian; did try to be better."

M., 11. "Had a sudden sexual awakening at 7 years; it came over me all of a sudden that there was more to life than I had expected."

These instances are typical. Prominent among the forces at work to bring about the conversion of children are overtraining, emotional excitement, mere imitation and precocity. Looking through all the cases before 12 and 14 for females and males, respectively, and estimating the number of them in which any or all of these four causes are present, we have Table III. The per cents show the frequency rather than the importance of each of the causes. For example, in one-half of the cases of females converted before 12, imitation was present.

¹ I feel like throwing out the caution here that although these sets of phenomena are closely related in time, they probably have very little causal connection. The development of the reproductive system is perhaps, biologically, at the basis of this growth crisis in early adolescence, but is only one of the phenomena in the general awakening.

² *F.* indicates females, *M.*, males. The number following always stands for the age at conversion.

TABLE III.

Showing the frequency of certain causes leading to early conversion.

CAUSES HASTENING EARLY CONVERSION.	Females. %	Males. %
Intense religious training in childhood present in	71	64
Strong emotional pressure present in	86	73
Imitation present in	50	64
Precocity, or hastened seriousness through deaths, etc., present in	43	36
Any one of the above forces present in	100	100
Permanent results,	57	40
Temporary results ("backsliding"),	53	60

That is, in every instance of early conversion, at least one of these causes was acting. The table is only intended as suggestive. The separation by years may lead to false impressions. Many conversions at 11 appear more mature and healthy than others coming much later.

(d) *The second rise in the curves.* Both curves rapidly decline after the first culmination, and have a second rise at 16 and 18 respectively. So close is the correspondence that the time between the climaxes of each is the same ($3\frac{1}{2}$ years), the depressions are about equal, and the relative heights of the first and second rise of each curve are similar. This came as a surprise, and I am able to find nothing like it in physical growth. The cases themselves seem to throw some light into it. A few of them mention an impulse to conversion at about the beginning of adolescence; it then dropped out of their thought and was revived again later. The following are typical:

F., 16. "When 12 I had an impulse to go to the altar with two girl friends, but something kept me back; (when 16) in a little meeting I felt serious; my friend near me wanted me to go to the altar, and I thought on it and went."

F., 16. "When 12 or 13, at the advice of an old woman, I asked God to take my heart; did feel very happy (was confirmed at 16); never have felt so sincere and earnest, and anxious to be good."

F., 17. "Had made start at 15 in revival meeting, but did not join church, and let it all pass over; (when 17) I felt the love and mercy of God; after an hour of pleading and prayer, I felt relief from my sins."

F., 16. "I began to feel conviction at 11 years of age."

F., 16. "I experienced a sort of half conversion two years before."

From these quotations it would appear that there is a normal age for conversion at about the beginning of adolescence. If that is

not complete or is resisted, a relapse follows. Then there is another time of aroused activity from two to four years later. This appears to be a normal ebb and flow of religious interest. Curve B shows signs of a third fluctuation at 23 years, but the data are too few at that period to allow any inference.

Another cause of the second increments at 16 and 18½ years seems to be that, through some accident, or some defect in early training, the person is not sufficiently developed to respond to spiritual influences at the first normal period.

F., 16. "When 10 years old mother died; I lost interest in everything; I felt dazed and lived in a sort of dream until 16, when I attended revival; had intense remorse; with tears came relief and joy; my whole life was changed from that hour."

F., 17. ("I was carefully trained and taught to pray"); when 14 I had companions who laughed at religion; I became like them; often had stings of conscience; (when 17) attended meeting; felt that God had forgiven my sins."

F., 18. "As child of 9 was petted and spoiled; was much with people who cared little for religion; when 18, the downfall and death of a friend I had trusted set me to thinking; cried to God for mercy and forgiveness."

F., 16. "Parents were agnostic; no Christian influence, but the contrary; felt need of religion."

M., 16. "Was a wild, wicked boy; father took pride in my wildness; had been to an uproarious wedding; when I got home I felt condemned; awful impression that death had come; unspeakable joy sprang up."

M., 18. "Was not raised in a religious family; was the first of my family, except mother, to become a Christian."

Almost all the cases occurring at the later periods fall under those two headings. There are various other causes, as suggested in the following:

F., 17. "Had made many resolutions to be a Christian, but pride kept me from telling it."

F., 18. "Had suffered for years wanting to be a Christian and not knowing how."

M., 19. "From earliest boyhood had longed to be a Christian; lived a careful, good life, in hope of being accepted of God because I refrained from evil."

F., 16. "From 10 to 16 I only cared to have a good time, and let myself drift along."

M., 18. "I called myself morally upright, never believing what I said exactly."

It is possible, also, that there is a normal period of intellectual awakening which follows the physical and emotional disturbances at the beginning of adolescence. The later cases seem to be more mature.

We may say that in some the cause of the second increments in the curves may be: an intellectual ripening for religious insight; a natural fluctuation of religious interest; some defect in early training; some accident which retards growth; or some trait of character, such as reserve, pride or willfulness, which has prevented a response to the first impulses.

Putting together the male and female cases, and plotting them on a scale to show the per cent. at different years, gives curve E, Fig-

ure III; the average of all the ages is 14.4 years. Using that as the height of another curve which disregards the minor irregularities in E, we have curve F, which is very roughly the curve of frequency of adolescent conversions. If the cases which constitute this study are representative, it appears that early adolescence is the golden period at which there may be a definite, radical readjustment of one's religious nature.

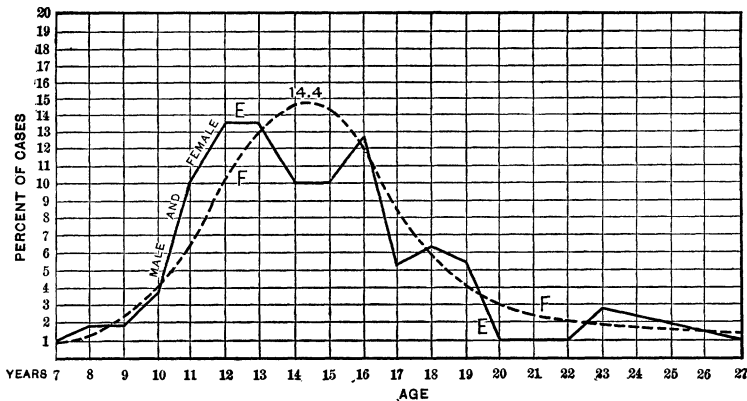


FIGURE III. Showing the frequency of adolescent conversions for males and females taken together.

The character of F might be changed with a greater number of cases. Many returns were made by persons 18 or 19 years of age. The chances are thus slightly decreased that conversions would fall between 17 and 27 years, which doubtless places the height of the curve too early. The fact that more returns were from the female sex, which naturally develops earlier, would also tend to make the general average of 14.4 too early. Many more returns are needed to make generalizations entirely reliable.

THE MOTIVES AND FORCES LEADING TO CONVERSIONS.

A study of the motives and forces which occasion religious awakening is not of much importance, perhaps, as furnishing insight into the nature of the developed product, but it is of value from both the scientific and pedagogical standpoints. When brought together, the motives and forces seemed to fall pretty naturally into eight groups: fears, other self-regarding motives, altruistic motives, following out a moral ideal, remorse and conviction for sin, response to teaching, example and imitation, and urging and other forms of social pressure. The illustrations given below are a few of the representative (not the striking) instances:

1. Fears: *F.*, 12. "Terrors of hell dwelt on at revival until I became so scared I cried." *F.*, 14. "Had I died, had no hope, only eternal loss." *M.*, 15. "Fear of God's punishment." *M.*, 22. "Fear of death and waking up in —." In many instances fears were declared to be entirely absent. *M.*, 18. "Two ministers told me I'd go to hell if I didn't make a stand; I said I'd never be a Christian to dodge hell."

2. Other self-regarding motives: *F.*, 17. "Wanted the approval

of others." *F.*, 11. "Father had died, and I thought I would get to meet him." *M.*, 7. "Ambition of a refined sort." *M.*, 18. "The man who is best is strongest and happiest."

3. Altruistic motives: *F.*, 19. "Wish to please minister counteracted my negative attitude." *M.*, 18. "Wanted to exert right influence over pupils at school." *F.*, 16. "Felt I must be better and do more good in the world." *F.*, —. "It was love for God who had done so much for me."

4. Following out a moral ideal: *M.*, 14. "Feeling of duty." *M.*, 16. "Wanted to be good and control anger and passions." *F.*, 17. "An inner conviction that it was a good thing to do." *M.*, 15. "Had a yearning for higher ideal of life." *F.*, 13. "Spontaneous awakening to a divine impulse." Groups 3 and 4 run into each other. The sense of duty which was not referred objectively is included in the latter.

5. Remorse and conviction for sin: *F.*, 17. "Remorse for past conduct was chief motive." *M.*, 18. "Was thoroughly convicted of sin." *F.*, 14. "My sins were very plain to me; thought myself the greatest sinner in the world." *F.*, 18. "The downfall and death of a friend I had trusted set me to thinking; I wondered if I were not worse than she."

6. Response to teaching: *F.*, 11. "Mother talked to me and made the way of salvation plain." *F.*, —. "A sermon that seemed just meant for me set me to thinking." *M.*, 23. "The teaching of Christ appealed strongly to my reason and judgment." Evangelical sermons described as emotional are included in the last group below.

7. Example and imitation: *M.*, 15. "It began largely as imitation." *F.*, 16. "I saw so many becoming good that I just had to become a Christian." *F.*, 13. "For the first time I came in contact with a Christian family; their influence induced me to become a Christian." *M.*, 16. "I thought only the power of religion could make me live such a life as brother's." This group ranges from mere imitation to sympathy with a great personality, where it closely approaches group 4.

8. Urging and social pressure: *M.*, 15. "The girls coaxed me at school; estimable ladies and deacons gathered round me and urged me to flee from the wrath to come." *F.*, 13. "I took the course pointed out at the time." *F.*, 14. "A pleading word from my teacher helped me." Imitation and social pressure are frequently so intense that the individuality of the subject is entirely lost. *M.*, —. "It seems to me now hypnotic." *F.*, 16. "The sermon moved me; they sang; before I realized what had happened I was kneeling at the altar rail; I never knew what was said to me." In such cases there is one of two results: the forced position is accepted as the right one, or the person rebels when partial independence is gained. The former are included in this study. The cases in which the person appeared entirely to lose his or her individuality, and immediately to react against a forced conformity, are rejected. *M.*, 50. "It was the buoyancy of the atmosphere that made me go forward; I had nothing to do with it; I could have done the same thing every week without any change in my character."

Table IV shows the relative prominence of the eight classes of motives and forces illustrated above as determined by the frequency with which each was named by the subjects. The evaluation was made in three ways: (1) Taking only the motives mentioned as most prominent ones; (2) trying to form an estimate

of the value of all the motives wherever mentioned, by duplicating those apparently very prominent; (3) simply counting their frequency. The first method made the self-regarding motives about one-third more prominent than the other two ways, and subtracted from the moral ideal class. The last two methods gave nearly the same results. Table IV is the result of the third method. It is arranged to show the difference between male and female conversion, and also to compare those taking place at revivals with the others.

(1) *The relative prominence of the different motives and forces:* This is best seen from column 17. Self-regarding motives make up one-fifth of all the causes and one-third of all the subjective forces. The sum of the altruistic motives, 6%, and the response to a moral ideal, 16%, forms a group which may be called distinctively moral motives. The sum is 22%, or about the same as the total self-regarding group. Conviction for sin plays about the same part. Fears are a large factor, and when estimated according to the various ways they present themselves to each person, instead of counting them once for each, they are nearly doubled. Hope of heaven is nearly absent. Fear appears to be present about fifteen times as often as hope. Only 6% are altruistic motives. Of these only 2% mention love of God or Christ as leading them to a higher life. This is significant in view of the fact that love of God is central in Christian theology. The subjective forces are one and a half times more frequent than external forces. Of the objective forces social pressure is greatest. Account was taken of it only when it was actually mentioned. Had the fact of about half the conversions occurring at revivals been taken as evidence that social pressure was really exerted, this per cent. would have been much greater. The same would be true also of example and imitation, which now make up 15% of the forces. Arranging the forces into three groups, according to their frequency, we have, beginning with the highest per cent.: (a) Response to a moral ideal, conviction for sin, and social pressure; (b) fear, and imitation; (c) following out teaching, and altruistic motives. It is of interest to compare fear of hell and conviction for sin, which are prominent, with hope of heaven and love of Christ and God, which are almost absent. These four are all central in Christian theology, and might be supposed to be about equal as religious incentives. It appears that those which are racial and instinctive are very much more prominent than the others. The average age at which the conversions occur in which these forces are present, tends to show the same thing. As a rule those which are racial and instinctive come earliest. The series of the forces which occasion conversion, arranged from the earliest to the latest, are the following: imitation, social pressure, conviction for sin, fear of death and hell, response to teaching, following out a moral ideal and altruistic.

(2) *Comparison of male and female cases:* Three groups of motives appeal about equally to males and females; they are: fear of death and hell, conviction for sin and the altruistic. Two groups appeal to the males more strongly: the self-regarding and moral ideal motives; three to the females more than to the males: response to teaching, imitation and social pressure. The greatest diversity is in the response to a moral ideal, which is 7% greater for males, and social pressure, which is 6% greater in the case of females.

(3) *The revival cases compared with the others:* Fear of death and hell, self-regard, altruistic and moral motives are about the same in both. Imitation and social pressure are greater in revival cases. Response to teaching and conviction for sin are greater in those

TABLE IV.

Showing the frequency of certain motives and forces which occasion conversion, and the average age for each motive.

MOTIVES AND FORCES PRESENT AT CONVERSION.	A. MALES.						B. FEMALES.						C. MALE AND FEMALE.														
	Revival.			Non-Rev.			Total.			Revival.			Non-Rev.			Total.			Revival.			Non-Rev.			Total.		
	Av. Age.		%	Av. Age.		%	Av. Age.		%	Av. Age.		%	Av. Age.		%	Av. Age.		%	Av. Age.		%	Av. Age.		%	Av. Age.		%
	1	2		3	4		5	6		7	8		9	10		11	12		13	14		15	16		17	18	
Fear of death and hell, etc.	16	15.5	13	17.4	15	16.1	14	13.7	17	13.5	15	13.6	15	14.6	16	14.6	15	14.6	15	14.6	16	14.6	15	14.6	15	14.6	
To gain heaven	3	14.4	3	16.5	3	15.4	1	13.1	1	13.3	1	13.2	2	13.6	1	15.1	1	14.4	4	4	4	4	4	4	4	4	
Other self-regarding motives	4		5		4		4		3		3		4		4		4		4		4		4		4		
Total self-regarding motives	23		21		22		19		21		19		21		21		20		20		21		20		20		
Love of God or Christ	1		3		2		3		2		2		2		2		2		2		2		2		2		
Various other altruistic motives	2		5		4		4		3		4		3		4		4		4		4		4		4		
Total other regarding motives	3	17.6	8	17	6	16.4	7	14.2	5	16.2	6	15.2	5	15.7	6	16.5	6	15.8	6	15.8	6	16.5	6	15.8	6	15.8	
Response to a moral ideal	18	14.8	24	16.9	20	15.8	13	14	13	15.6	13	14.6	15	14.5	16	16.3	16	15.2	15	14.5	16	16.3	16	15.2	16	15.2	
Total ideal & other regard'g motives	21		32		26		20		18		19		20		22		22		22		20		22		22		
Remorse, conviction for sin, etc.	19	14.8	19	16.3	19	15.3	16	13.5	20	14.2	18	13.8	17	14.1	20	15	18	14.5	18	14.5	20	15	18	14.5	18	14.5	
Total SUBJECTIVE forces	63		72		67		55		59		56		58		63		60		60		63		60		60		
Response to teaching	5	17	8	17.2	6	17.1	7	13	10	14.9	8	14.1	6	14.6	9	15.5	7	15.1	7	15.1	9	15.5	7	15.1	7	15.1	
Example, imitation, etc.	15	14.1	9	15	13	14.4	16	13.5	15	14.5	16	13.8	16	13.8	14	14.6	15	14.1	16	13.8	14	14.6	15	14.1	15	14.1	
Social pressure,—urging, etc.	17	14	11	17.5	14	14.9	22	13	16	14.4	20	13.5	20	13.4	14	15.3	18	14.2	20	13.4	14	15.3	18	14.2	20	14.2	
Total OBJECTIVE forces	37		28		33		45		41		44		42		37		40		40		37		40		40		

which occur in more quiet surroundings. Although social pressure is greater in the revival cases, the sense of sin and fears are even less frequent than in the non-revival cases. This is evidence that the charge we so often make against revivals, that they stir up unduly lower religious incentives, such as fear, is not altogether just. They do not so much *awaken* these highly emotional states as appeal to those instincts already at work in the consciousness, and which would probably show themselves spontaneously a year or two later. The average ages at which the different motives arise show that the effect of revivals is to hasten the working of specific motives. The same motives culminate earlier as a decisive factor in conversion in nearly all the revival cases, sometimes by as much as two years.

There seems to be a normal age when the various motives should assert themselves. This is best seen from Figure IV, in which the various subjective influences at work at the time of conversion are

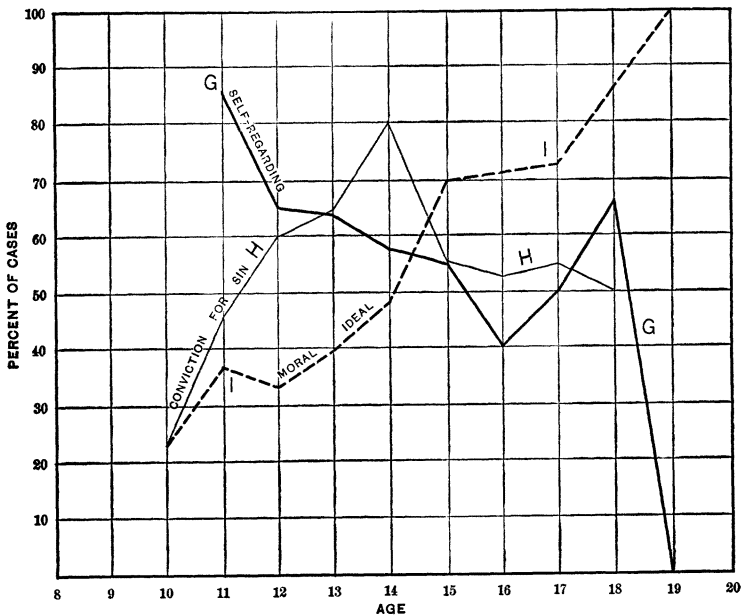


FIGURE IV. Showing the frequency of various motives for different years (females).

plotted to show their frequency for different years. Curves G, H and I are made on the basis of the ratio in hundredths between the number of times each motive was said to be present and the number of conversions for each year. Before 10 and after 19 the cases are scattering and the curves too irregular to be of value.

In earlier years the self-regarding motives, of which a large part are fears, are by far in the predominance. They gradually decrease. Curve I, for altruistic and moral ideal motives, exactly contradicts G. It represents the dawn of the moral consciousness. After 15, moral and other regarding incentives are present in almost

every case. The sense of sin, curve H, increases up to the early years of adolescence, then gradually decreases. It may be connected with the rapid nervous changes of early adolescence and the corresponding arousal of new, large, confused, organic impressions, the mental unrest and uncertainty, the undefined and unclarified ideas that come at this period when fresh life is making itself felt. The rapid increment of moral motives at the time when the sense of sin declines is worthy of notice.

The males did not make as full a record of motives as the females. They were also fewer. The curves for them were not complete enough to publish. The curve for moral motives was very similar to that for females, but it was clear that the self-regarding motives did not decrease as in the case of females.

EXPERIENCES PRECEDING CONVERSION.

Just before the apparent break in the continuity of the life, there is usually a mental state known in theological terms as conviction, or the sense of sin. It shows itself by various mental and bodily affections, such as the feeling of separation from God, depression, restlessness, anxiety, loss of sleep and appetite, a weight on the mind, a burden of heart, and the like. The quotations below will furnish a picture of the general mental and bodily states. The frequency of their occurrence is given in Table V. Remorse and conviction for sin, which are very prominent, are not included in these groups in cases where they were given among the motives.

Prayer: *F.*, 18. "I grew so distressed I cried to God for mercy and forgiveness." *F.*, 17. "I felt a weight of sin; prayed not to die until I became better." *F.*, 15. "I fought and struggled in prayer to get the feeling that God was with me."

Estrangement from God: *M.*, 15. "Sense of sinfulness and estrangement from God grew on me daily." *M.*, 16. "Felt that God despised me." *M.*, 16. "Felt a lack of harmony with the Divine Being and sense of continually offending Him." There is often a feeling of separation from friends; this is doubtless of the same sort, and grows out of the individual's feeling of detachment from the whole.

Restlessness and uncertainty: *M.*, 12. "Everything went wrong with me; it seemed like Sunday all the time." *M.*, 15. "Constantly worrying." *F.*, 14. "Thought something terrible was going to happen." *F.*, 23. "Felt wrong mentally and morally." *F.*, 17. "Could not keep my mind on anything." *F.*, 12. "Couldn't work." *M.*, 19. "Felt a want, an unrest, an aching void the world could never fill."

Depression and meditation: *F.*, 13. "Thought of my condition was terrible." *F.*, 16. "For nights and days my mind was troubled." *M.*, 20. "Secret meditation while at work." *F.*, 16. "Began thinking and thinking by myself."

Self-distrust and helplessness: *F.*, 23. "Was discouraged, and felt it was no use to try." *F.*, 18. "Had suffered for years, wanting to be a Christian and not knowing how." *F.*, 16. "Awful feeling of helplessness." Other less frequent affections are: desire to better life, earnestness, seriousness, doubts and questionings.

These states are not infrequently described in physical terms: "Couldn't eat." "Would lie awake at night." "Was excited." *M.*, 19. "Felt I was carrying the world on my shoulders." *M.*, 19. "Often, very often I cried myself to sleep." *M.*, 10. "Hymns would sound in my mind as if sung." *F.*, 15. "Had visions of

Christ saying to me, 'Come to Me, my child.'" *M.*, 17. "Just before conversion I was walking along a pathway thinking of religious matters, when suddenly the word H-e-l-l was spelled out five yards ahead of me."

Tendency to resist conviction: The cases arrange themselves naturally in a series from those in which there has been a continued, earnest effort in the direction of a higher life which finally dawns, to those at the other end of the series in which there has been a more or less wayward life, the awakening of an ideal which contradicts it and a stubborn refusal to follow it. At one extreme is the striving *after* something; at the other is the struggling *against* something. All the way between these extremes are hazy conceptions, an undefinable sense of imperfection, a "wanting something and not knowing what," which give rise to the feelings of restlessness, anxiety, depression, helplessness, and the like, as shown above. Perhaps in the tendency to resist conviction one sees reflected something of the nature of conversion and the explanation of some of the phenomena following it. *M.*, 15. (Carefully trained, fell into bad associations, and came under the influence of revival.) "I resisted as long as possible by finding fault with the church and its members, saying I didn't believe the Bible, or that there was a Hell; was afraid to go to church or to bed; saw a flood of light; so happy I sang all night and couldn't sleep." *M.*, 15. "I strictly avoided any conversation tending in any way toward moral or religious topics; conviction became torture, yet I could not yield." *M.*, 12. "Sort of inward tendency to resist, which did not show itself outwardly." *F.*, 16. "I stayed away from revivals and prayer meeting for fear of giving way to my convictions." *F.*, 17. "Tried every way to escape a friend interested in me, and the minister; in prayer meeting would hold on to the seat with main force to keep from rising for prayer." *F.*, 16. "Often fought against crying, the conviction was so strong." *F.*, 12. "Would tell myself, 'You ought to join church;' then I would say, 'No, you can't be good enough.'" *F.*, 18. "Dreaded to go forward." *F.*, 13. "Knew I would have to act differently at school and make up with my teacher, whom I had offended." *F.*, 17. "I tried to throw off the feeling by saying all sorts of reckless things about God and religion."

The frequency with which the various kinds of affections show themselves is given in Table V. The worth of the per cents is more in their relative than in their absolute magnitude. Many of the records were not complete, else the per cents might all be greater.

It is evident that depression and dejection are almost always present. The disturbances are described more often in mental terms than physical. The sense of remorse, restlessness, sadness, anxiety and the like are much more frequent than earnestness and a clearly marked purpose to enter a new life. The impressions are confused and organic.

Comparing the males and females, it is evident that the duration of conviction for sin is more than twice as long in case of the former. Doubts are more common in males, and resistance to conviction is about twice as frequent. Helplessness and humility are more common in females.

It is an interesting fact that the mental and physical disturbances are greater in the revival cases among the males and in the non-revival cases among the females. Studying through the female cases alone, it is pretty clear that one reason the stress is greater with the females who are not influenced directly by revival serv-

TABLE V.

Showing the frequency in per cent. of cases of different mental and bodily affections preceding conversion.

EXPERIENCES IMMEDIATELY BEFORE CONVERSION.	FEMALE.		MALE.	
	Revival. %	Non-Rev. %	Revival. %	Non-Rev. %
Remorse, conviction for sin (recognized as a motive)	16	20	19	19
Tendency to resist conviction	33	40	80	41
Prayer, calling on God	31	40	70	70
Sense of estrangement from God	17	32	30	16
Restlessness, anxiety, uncertainty	30	60	53	16
Depression, sadness, meditation	90	80	82	70
Helplessness, humility	15	6	—	8
Desire to be a Christian	13	11	12	8
Earnestness, seriousness	9	9	—	—
Doubts, questionings	—	6	6	30
Loss of sleep	17	35	60	40
Loss of appetite	17	20	35	16
Nervousness	6	6	12	—
Weeping	6	9	6	—
Ill health	6	—	—	—
Affection of sight	—	9	12	—
Affection of hearing	6	—	6	8
Affection of touch	12	12	24	—
Average duration of sense of sin	15 wks.	36 wks.	74 wks.	63 wks.

ices is that they lack the stimulus of the crowd to carry them through difficulties that are at work in their lives when they are left to work them out alone. Modesty and reserve keep them from making their struggles known. *F.*, 11. "I began to think deeply on religious subjects. I longed for some one to talk to about them." *F.*, 16. "I began thinking and thinking by myself." *F.*, 13. "I used to lie awake and cry over my sins." The strength of sermons, the rhythm of music, the encouragement of friends, the force of example and all the impetus that comes from a religious service, often furnish the last stimulus needed to carry the restless, struggling life through its uncertainty and perplexity. *F.*, 14. "The sermon seemed just meant for me." *F.*, 23. "Was wretched and discontented. Thought it no use to try. The music appealed to me. While they were singing, was much moved and rose to my feet." Similar instances are numerous. It will be noticed from the table that in many groups of affections, they are about twice as numerous in case of non-revivals and that in these the duration of conviction is more than twice as long.

The fact that the males contradict nearly everything in the columns for females is difficult. It may be due, in part, to the larger place intelligence has in males and intuition in females. These are some of the evidences. Table IV shows that the subjective forces leading to conversion are greater in males, while imitation and social pressure are greater in females. In Table V those disturbances, such as anxiety, sadness and helplessness, showing the

working of large undefined forces in the life, are more frequent in females. Doubts and questionings are 36% for males as against 6% for females. Resistance to conviction is twice as frequent in males, which is evidence of the action of contradictory ideas, or of convictions which oppose habits. The duration of conviction is much greater in males. In beginning a new life, therefore, the male, being more self-dependent and working his way more by his own insight, may find it a more bitter ordeal to conform his will to a social or moral order outside his own, and rebels. The female accepts the help of the external institutional system in working out her own life problems.

For the purpose of seeing farther into the nature of the sense of sin (using the term broadly to include depression, helplessness, and the like), the male and female cases were grouped to find how far it is the result of bad moral training and actual waywardness. Only such were used as showed in a rather pronounced way the presence or absence of immorality and of the sense of sin. Among the males, when conviction for sin or what is described in kindred terms is present, it follows actual waywardness in two-thirds of the cases. When the previous life has been fairly upright, the sense of sin is present and absent in about the same number of cases. When conversion has been preceded by waywardness, the sense of sin is absent only in one-tenth of the cases.

Among the females it is different. When there have actually been marked evil tendencies before conversion, the conviction phenomena are nearly always present, and in that the females coincide with the males. But out of the whole number of females there are more instances given in which they follow a fairly moral life than those in which they follow a distinctly wayward one. Of the cases described as of good training and of moral and even religious observance, more than two-thirds show in a marked way the sense of sin.

These facts seem to show that although the sense of sin comes naturally as the sequence of bad habits and conscious evil, it is not occasioned wholly by them, and perhaps has other causes. Its greater prominence among females of good moral training may be traceable, in part, directly to imperfect physical conditions. Hysteria and other nervous and other circulatory disorders are more common among adolescent females than males, and far more common during adolescence than later.¹ Many of the symptoms of these diseases are the same as those shown before conversion. There are evidences, too, that the extreme dejection, self-distrust, self-condemnation, and the like, are traceable, in part, to physiological causes in males. About one-third of the males gave sexual temptations as among those of youth, and nearly always it was said to be the chief temptation. In nearly all these instances the phenomena during conviction are remarkably similar to those which follow the sexual evil. These are typical: *M.*, 12. "Everything seemed dead." *M.*, 19. "Before conversion I had not a single happy day because of dread of the future." *M.*, 15. "Had fear of being lost; was pensive and worried; was greatly depressed and could not sleep." *M.*, 18. "Was troubled with fears. Thoroughly convicted of sin; was filled with remorse, and was ashamed of my condition. Had uneasiness, and for days longed for God's forgiveness." In 90% of these cases did remorse, fear of death, depression and the like enter prominently among the conviction states. A few gave escape from passion among the motives for conversion.

¹ W. R. Gower, "Diseases of the Nervous System." Vol. II. p. 985.

THE CHANGE ITSELF ; CONVERSION.

(a) *Mental and bodily accompaniments.* The cases would easily arrange themselves into a series from those where there is almost no feeling accompaniment, to those at the other extreme in which there is intense struggle, the height of pain and joy, and vivid experiences quite out of the range of ordinary life. A few definite changes seem to work themselves out quietly somehow in the depths of the nature and are given ready made without emotion. *M.*, 15. "My conversion was attended by nothing unusual." *M.*, 18. "No emotion; it was a calm acceptance of the power of Christ to save." *M.*, 12. "It was simply a jump for the better." They shade off rapidly, however, into those which are wrought out with high emotion. When the feelings attending conversion were collated and compared with those during the conviction period, they were found, in general, to be much more intense. They are described oftener in physical terms than are those during the period preceding. There is evidence that the whole nature is in a high state of tension, and that the senses are much more acute. The attention is narrowed and fixed. The exact appearance of objects, the presentation of unusual sights, the exact words spoken and heard, the hymns sung, imaginary sounds, and the like, are frequently recalled with great minuteness. The experiences are more intense in the revival cases than in the others among both males and females. In the case of males this is in line with the greater intensity of the conviction phenomena in revival conversions. In the case of females it seems at first to contradict the facts given in the preceding section, viz., that the disturbances preceding conversion were greater in the non-revival cases. Here there are almost no vivid experiences among the non-revival female conversions. The explanation here may be in line with the one given in the preceding section. Females are more impressionable, and controlled more by large instinctive feelings. Left alone there is less power of positive activity in the presence of spiritual difficulties. A slight external stimulus is helpful. In the presence of the stronger forces of a revival, she is thrown often into the intensest emotion. *F.*, 16. "As the choir began to sing, I felt a queer feeling about my heart which might be called a nervous tremor. There was a choking sensation in my throat, and every muscle in my body seemed to have received an electric shock. While in this state, hardly knowing what I did, I went forward. On second night was converted and felt as if God was pleased with me." *F.*, 12. "On the impulse of the moment I went to the altar. After an hour of pleading and prayer, I felt something go from me which seemed like a burden lifted, and something seemed floating nearer and nearer just above me. Suddenly I felt a touch as of the Divine One, and a voice said, 'Thy sins are forgiven thee; arise, go in peace.'" There are several cases quite as vivid in all except the non-revival female group.

There are almost invariably two opposite kinds of feeling shown at the time of conversion. The first are those of the conviction period, magnified until the subject is brought to the last degree of dejection, humility, confusion, uncertainty, sense of sinfulness, and the like. The second seems to be the relief from the first and is characterized by such feelings as joy, elevation, free activity, clarified vision and oneness with God. It appears to be the intensest form of those feelings which shade off into the post-conversion experiences. These two kinds of feeling are often completely mingled and blended. *M.*, 75. "Was despondent; went out of doors and cried; felt my heart lifting and couldn't sit still." *F.*, 12. "Felt

sad over my sins, yet an inexpressible feeling of gladness came over me." *F.*, 19. "I read books and reflected; saw my lack; knelt and prayed, putting happiness into every breath, and beauty into everything." *F.*, 16. "With tears came relief and joy."

That the feelings within this point of great mental tension, and activity are so blended, and that so much is worked out in so short a time, makes adequate self-analysis impossible and increases the difficulty and interest of the study.

The two opposite kinds of feeling are more often successive, and their point of separation is pretty clearly marked. In throwing the cases together, each of these divisions fell into two more or less distinct classes. First, those connected with the feeling of sinfulness proper, which are negative and result in dejection and self-abnegation; and secondly, those which involve a struggle after larger life, and are largely positive, but often accompanied by uncertainty and distress. The general character of the separate groups is illustrated below.

1. *M.*, 19. "I mourned and wept and prayed, and stood trembling, with tears in my eyes." *M.*, 15. "Prayed earnestly for pardon; willing to do anything for Christ." *M.*, 16. "Felt the weight of sin as a burden on my mind." *M.*, 37. "Didn't care whether I lived or died." *F.*, 14. "Past life was source of great regret to me. Conviction came so strong at 14 that I thought I would die that very summer if I did not get relief; often worried and lost sleep; one evening after retiring a queer sensation came over me; it was very dark, as though passing through something and God was right over my head; I trembled intensely and became exhausted and helpless."

2. *M.*, 16. "Inexpressible joy sprang up in my soul." *M.*, 12. "Saw a flood of light, and faces in room seemed to reflect the bright light." *M.*, 15. "While praying I seemed caught up into the presence of Jesus." *M.*, 19. "Perceived a load go off." *F.*, 12. "I had a sudden transport of joy; wished I might die right then and go to God." *M.*, 17. "The emotion suddenly broke and I was convinced of the atonement of my sins."

3. *F.*, 15. "I prayed day after day, struggling for light." *F.*, 10. "The chief trouble was I did not feel myself as great a sinner as I ought." *F.*, 16. "Felt the need of a religion; read book and thought over it; was beginning to despair." *M.*, 23. "Prayed and cried to God for help; wandered four years seeking rest; went to many a priest for comfort."

4. *F.*, 15. "While struggling in prayer peace came to me through the darkness." *F.*, 10. "Came to have a feeling like I do now when a thing is right." *F.*, —. "New light seemed to dawn in me." *M.*, 23. "When all outward help failed a voice came which said: 'There is one, even Christ Jesus, can speak to thy condition'; and when I heard it my heart did leap for joy." *F.*, 13. "I could fairly see the gospel truths, which had always been misty."

Groups 2 and 4 are very similar; 1 and 3 show somewhat distinct mental states and processes. They may be characterized respectively as the *sense of sin* and the *feeling of incompleteness*. The sense of sin is attended by feelings of wretchedness, heaviness, helplessness, weariness, sensitiveness and resistance, separation from friends and God, fear, resentment, and so on, which are followed after the crisis by joy, peace, rest, lightness of heart, oneness with others and God, love, exuberance of spirits, sense of free activity, and the like. The feelings are reduced to the last degree of tension, and then recoil; are pent up, and suddenly burst; the life appears to force itself to the farthest extreme in a given direction and then to break into

free activity in another. The feeling of imperfection or incompleteness has slightly different accompaniments. There is uncertainty, unrest, mistiness, dazed feeling, distress, effort, struggle toward an indefinite something, longing for something out of reach, etc., which is followed by peace, happiness, a sense of harmony, a clearing away, a flash of light, freedom, entrance into new life, and so on. Something like what the cases show is represented graphically in Figure V.

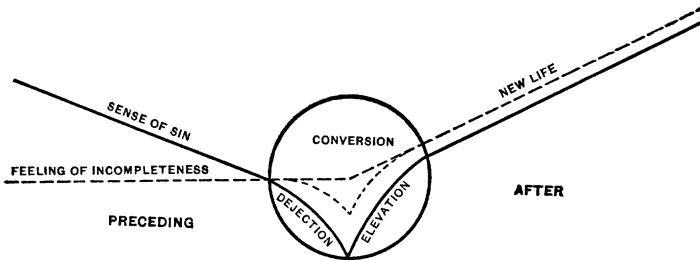


FIGURE V. *Illustrating roughly the mental processes at conversion as shown by the feeling accompaniments.*

The meaning of these phenomena can be discussed better later. Those attending the sense of sin are more characteristic of each of the cases above 27 years of age and of the younger subjects in which there has been definite waywardness. The feeling of imperfection and its accompaniments seems to be a normal adolescent experience. It is often attended, also, by mental depression, but not so frequently as is the sense of sin.

(b) *In what conversion consists.*

Just what happens at conversion is hinted by the surface phenomena which can be put into words by the subjects. Nearly all the persons answered questions IV of the syllabus completely enough to give some glimpse of the mental state at the time of conversion, and a few had a distinct feeling of something taking place in their natures. Two persons illustrated graphically what happened by drawing lines. In both, conversion was pictured by a rapidly ascending curve. When the states and processes thought to be central were collected, they formed seven classes, of which instances are given below. In order to see what peculiar conviction state the separate groups are most apt to follow, a record was kept of the frequency with which each followed one or all of these five conviction phenomena, — remorse (conviction, dejection, etc.), estrangement from God (and friends), resistance (to conviction), prayer (calling on God, etc.), and positive effort (in the direction of new insight).

1. Yielding, self-surrender, breaking pride, etc.: *M.*, 15. "I finally gave up trying to resist." *M.*, 18. "Wanted to be a lawyer; was not willing to do the work God called me to do; after much prayer I surrendered completely and had the assurance I was accepted." *F.*, 13. "I knew it would be best for me, but there were some things I could not give up; when relief came all pride was gone." *F.*, 17. "Had said I would not give up; when my will was broken it was all over." Self-surrender generally follows remorse, resistance and prayer, but seldom follows estrangement and positive effort.

2. Determination, making up mind, etc.: *M.*, 19. "Determined

to yield my heart and life to God's service." *F.*, 13. "One day made up my mind I would be for Christ always." *F.*, 18. "Made up my mind to be a Christian regardless of feeling." *M.*, 18. "It was deciding for the sake of doing right and for influencing others." Cases in this group rarely follow any of the above mentioned conviction states except positive effort and tendency to resist. The cases are interesting, in which there is a sense of expenditure of effort in the act of yielding.

3. Forgiveness: *F.*, 13. "Felt the wrath of God resting on me; called on Him for aid; felt my sins forgiven." *F.*, 16. "Felt God's forgiveness so distinctly." *M.*, 15. "Seemed to hear Jesus speak words of forgiveness (a purely mental experience)." *M.*, 15. "Gradually the sense came over me that I had done my part and God was willing to do His, and that He was not angry with me; I had sense of sins forgiven." Forgiveness generally follows remorse, less often estrangement, resistance and prayer, and seldom follows positive effort.

4. God's help, or presence of some outside power (generally not involving forgiveness): *M.*, 19. "By God's special grace and help I sought peace publicly and found it." *M.*, 27. "I saw the words, 'Without blood there is no remission,' and the Holy Spirit sealed them to my heart." *M.*, 15. "Felt sure I had received the Holy Spirit." Usually follows remorse; less frequently after the other symptoms.

5. Public confession: *M.*, 15. "Did feel that in taking this public step I had crossed the Rubicon." *M.*, 13. "Held up my hand in prayer meeting as a profession of faith in Christ." *F.*, —. "I rose for prayer and felt relieved." *F.*, 12. "At the call for those who wished prayer, I was immediately on my feet, and it seemed as if a great burden had been removed." Public confession seems often closely akin to forgiveness and the sense of harmony with God, the sanction of the church and approval of friends standing for the more abstract relation. It is also closely related to breaking pride and self-surrender. The conviction symptoms preceding it, except estrangement and prayer, are all present in about half the instances.

6. Sudden awakening: *M.*, 22. "Got to attending revivals and thought much over my condition and how to know I was saved; everything depended on 'Him that cometh unto me,' etc.; cometh was the pivotal word; one evening while walking along the road it came to me that it was all right now." *M.*, 11. "After failing of relief at revival, was singing songs by myself at home; after I got through singing I sat and thought, 'Why, God does forgive me and if I live right He will help me.'" *M.*, 37. "Had been a drunkard for years; struggled against my better sensibilities; attended city mission; read Bible and prayed far into night; went to sleep and during night the thing had cleared itself up in my mind, and I was ready to live or die by it." *F.*, 13. "For four years I had wanted to be a Christian but could not feel my sins forgiven; one morning sitting in my room reading, peace just seemed to come, and I was happy indeed." *F.*, 16. "The awful shock of mother's death seemed to awaken me from the state I was in and make me determined to do better." Such cases generally have some probable direct antecedent in thought or action which temporarily fades away and is revived as a finished result. They are preceded frequently by all the conviction symptoms, with remorse, prayer and positive effort in the predominance.

7. The sense of harmony (oneness with God, etc.): *F.*, 13. "Felt that God had sent peace to me." *F.*, 17. "Felt God had accepted

me." *F.*, 11. "Felt presence of God and found relief." *M.*, 17. "It was a sudden awakening, so I could say in my heart, 'Our Father in heaven.'" *M.*, 14. "I knelt and prayed; I seemed immersed for the moment in a larger being, as though it had closed about me; I felt sure I had received the Holy Spirit." The idea of oneness is also involved in forgiveness. The sense of harmony frequently follows remorse and prayer; less often estrangement, resistance and positive effort. There is evidence that mere imitation is a strong factor in conversion, and there is nothing new to be said of it here. The elements considered here only include those cases in which the subjective forces were strongly marked.

The relative frequency of the various elements thought to be central in the change are given in Table VI. The same person often mentioned facts which came under two or more of the seven headings. The per cents were distributed so that the sum of the columns gives a hundred per cent. The figures do not show, therefore, the per cent. of cases in which each element enters, but their relative prominence.

TABLE VI.

Showing the relative frequency of certain things regarded as central in conversion.

THAT IN WHICH CONVERSION CONSISTS.	MALES.		FEMALES.		TOTAL.	
	Revi'l. %	Non-R. %	Revi'l. %	Non-R. %	Male. %	Fem'e. %
Self-surrender	15	—	12	11	10	12
Determination	3	11	4	15	6	8
Forgiveness	28	11	19	8	22	14
Divine aid	5	18	6	6	10	6
Public confession	17	7	19	15	14	18
Sudden awakening (Spontaneous ?)	17	32	27	28	21	27
Feeling of oneness (With God, friends, etc.)	15	21	13	18	16	15

The table shows that the order of prominence as shown by the frequency of the different factors is: spontaneous awakening, sense of forgiveness, finding oneness with God, public confession, self-surrender, an act performed by divine aid, and lastly the exercise of will by the subject.

Comparing the males and females, it is seen that, self-surrender, determination, sudden awakening and public confession are more frequent among females. This harmonizes with the previous comparisons. Their feeling and volitional powers seem to be more highly developed. Sensitiveness to surroundings also helps account for the prominence of public confession and self-surrender. Each of these often means the breaking of pride and falling in line

with the ensemble. Forgiveness and the recognition of external, supernatural aid is more common among males.

The revival cases show some marked contrasts with the others. Self-surrender, forgiveness and public confession are more common in the former, while the force of will, spontaneous awakening and the sense of harmony are more essential factors in the non-revival cases. Yielding is entirely absent in non-revival males. That it is so frequent among non-revival females is explainable by the fact that so many of them occur in regular church services. The same thing explains the variance of the numbers for public confession. In general those factors more prominent in revival cases are such as naturally follow external pressure, while the others are such as require the natural awakening and exercise of subjective forces.

These are the facts as given by the subjects. An attempt at the interpretation of the life forces at work which produce them will come later.

(c) *The conscious element involved in conversion.* The term conscious is used diversely. Its use here is very general. It stands for the undifferentiated centre at which intellection and volition separate. It represents an element of purpose, insight and choice as distinguished from mere response to environment, reaction to physiological stimuli and blind determination. This is the most uncertain division of the subject. It requires evaluation at every point, and so the chance for error is heightened.

An interesting feature of the foregoing facts is the apparent smallness of the intellectual factor among the conscious motives to conversion, and also of the volitional element at the time of the change. For example, during the conviction period, conscious following out of teaching was mentioned in only 7% of the cases, and a response to moral ideal in only 20% of them; while external forces were recognized in 40% of them. We have first seen that the conscious exercise of will was rarely mentioned as being central at the time of conversion. That an apparently spontaneous awakening is the most prominent factor in the change, increased the evidence that the process is automatic. Public confession may mean that the subject is driven by surroundings. The sense of forgiveness and oneness with God also generally indicate that the experience is worked out in the sphere of feeling. There are, however, many evidences of the presence of conscious purpose. It is often mentioned as a recognized factor. Besides, the cases show that public confession is often made in spite of adverse surroundings. Self-surrender generally means that the subject is drawn between two possible courses, and must decide between them. The persistent struggle often shown during conviction, sometimes toward a definite end and sometimes toward a dimly defined one, indicates the presence perhaps of incipient ideation and volition.

In order to arrive at an estimate of the conscious concomitant, the cases were studied through with that alone in view. They were separated into five classes, as determined by the prominence of the conscious element: First, where it is absent, or nearly so; these are largely cases of imitation, adolescent ferment, and the like; second, those in which it is small; third, those in which the conscious and automatic forces are about equally balanced; fourth, in which there was apparently a predominance of insight, and moving along a clearly marked course; and lastly, those in which the conscious element seems without much doubt to be the determining factor. The following instances of each class will give an idea of the standard of evaluation:

1. *M.*, 15. "Began largely as imitation; a friend told me I was not free from liability to divine displeasure." *F.*, 8. "At camp meeting I went to the altar with twenty others; in the uncertainty at the altar I repeated after the leader, 'I believe Him; I knew I was converted; afterward had great comfort in Bible reading and prayer, and in times of anxiety.'"

2. *F.*, 11. "From my earliest days I had wanted to be a Christian; I felt desire, unrest and fear; many were going forward at the revival; that made it easy for me; I made confession by speaking in meeting, and felt the peace of God." *M.*, 14. "I was influenced by example of father and mother; besides this I had a sense of duty; was afraid of being lost; felt I was not good enough to become a Christian; I broke my pride and made public confession."

3. *F.*, 16. "Deeply convicted of sin; for three weeks I spent much time in prayer; had awful feeling of helplessness; relief came during a revival; I made up my mind the Sunday before that I would rise for prayer; I think it came through my own thought and deliberate choice." *F.*, 14. "Thought a great deal about the after life, and knew I must decide; I had a sort of depressed feeling, and I engaged in prayer; three days after making up my mind relief came by feeling God's forgiveness."

4. *F.*, 14. "Had unsatisfied feeling and craving for a higher life; fought and struggled in prayer to get feeling that God was with me; with the greatest effort I endeavored to get some glimpses of light; while struggling for light peace came to me through the darkness, and I felt at rest." *M.*, 18. "Wanted to make the most possible out of life and to exert the right influence over my pupils and young people; it was also a divine instinct, gratitude for blessings received, that led me to make a personal choice; I decided the matter at home that I would not only be partly right, but wholly right."

5. *F.*, 18. "The change was purely in making up my mind I would live as Christ would have me, whether certain feelings came or not; felt happy and satisfied." *M.*, 12. "Seemed only deliberate choice gradually growing and reaching its climax at conversion; duty I owed to Christ, who had done so much for me, was the chief factor; my conversion was just a jump for the better in the direction of the gradual growth which had preceded."

According to the above standard of classification the cases resulted as shown in Table VII.

It is seen from the table that there are a few cases only in which the conscious element is either absent or apparently the principal determining factor in the change. Most of them fall in between these extremes where the conscious and unconscious forces act together and interact on each other. They arrange themselves in a series from the almost wholly externally determined conversions to those which come with clear insight and controlled largely by subjective forces. Age has much to do with the place in the series into which any case will fall. It will be noticed that in both males and females the average age increases gradually with the increase of the conscious concomitant. The males form a pretty regular series, there being about the same number in which the conscious element is present and absent, and great and small. The females fall more on to the side of the automatic. 19% of the females belong to the first class, as opposed to 2% of the males, and as against 3% at the other end of their own series. This harmonizes with the facts under the discussion of the motives and the conviction period. The

consciously self-directing forces are less in females. It is somewhat opposed to the facts in the present section in regard to the volition element in conversion. Determination was more frequent in females. That is not incongruous, since the organic push in females which results in determination is mainly volition, and is more akin to feeling than is intellection proper. The revival cases

TABLE VII.

Showing the result of an attempt to estimate the degree of the conscious element present in conversions.

CONSCIOUS ELEMENT.	MALE.		FEMALE.	
	% of whole Number.	Average Age.	% of whole Number.	Average Age.
Conscious element				
Absent	2	11	19	11.8
Less than unconscious	34	13.6	42	13.2
Equal to unconscious	36	16.2	19	14.6
Greater than unconscious	26	17.4	17	15.4
Entirely dominant (or nearly so)	2	18	3	17

form a different series from the others when taken separately. They throw the greater number into the first two classes, while the non-revival throw more into the last two. It is not the influence of the revivals, simply, that throws the greater number of females into the first two classes. In part it is due to the fact that adolescent ferment is more common and earlier among females. In general it appears that among males the conscious and automatic forces are pretty evenly balanced, and that in females the automatic are in predominance.

The importance of the conscious element is not simply in its presence immediately at conversion. Without exception, the cases studied, no matter how suddenly the new life bursts forth, have antecedents in thought or action that appear to lead up directly to the phenomenon of conversion. The picture seems to be a flow of unconscious life rising now and then into conscious will, which, in turn, sets going new forces which readjust the sum of the old thoughts and feelings and actions. Whether the flow of physiological processes first gives rise to the thought product, or whether the incipient conversion holds a causal relation to the flash of new life and activity, cannot be determined. So much is clear, that before and during conversion, the two things go together and interact upon each other. The whole conviction period seems to be a disturbance in the automatic, habitual processes caused by the presence of an awakening but still dim and confused idea. The life is continually prodded by forces from without. Reverses in life, deaths, the example of a beautiful personality, ideas from other

people, the demands of established institutions, and the like, are frequently mentioned as among the things which shake the life from its self-content, and lead it into a recognition of a larger world than its own. The way in which a thought or an experience leaves its impress and works itself out in the sphere of the semi-conscious is best shown by some typical cases. *F.*, ? . "A year before my conversion I had been to the altar, but felt no better; I wasn't ready to become a Christian; the following year, during revivals I felt more in earnest than ever before; went to the altar two nights in succession; I went in spite of my friends; a friend came and spoke to me, and it came over me like a flash of lightning that I was saved; I remember distinctly what different persons said to me afterward." Here is shown an effort by an unripe nature, a year of perseverance, and at last under favorable surroundings the thing sought for came like a flash. The high mental tension at the time of conversion is shown by permanence of the impressions made on the senses. One young woman writes: "The change came in the ordinary course; no one else had anything to do with it; I know no cause." But in describing the preconversion experiences she says: "The fears of being lost set me to thinking; I regretted my moral negligence; for six months nothing gave me any rest, and I engaged much in prayer." *M.*, 15. "Felt self-condemnation at having done wrong; at the end of ten days went into the bed-room and prayed; 'Jesus take me,' is all I said; as I rose and walked across the room it came to me that I was sincere and my prayer was real, and I believed my acceptance with God." Sometimes the experience which precedes the change is weeks and even months of intensest thought, struggle and prayer. Often the thought or act which sticks in the life and seems to prepare it for the awakening is very small. This may depend on the ripeness of the life for the new experience. *M.*, 19. "Knowledge of sin had ripened into the sense of sin; at church one sentence in the sermon caught my attention, though I was usually inattentive; the impression faded away immediately; two days later while in business, there was a sudden arrest of my thought without a consciously associated natural cause. My whole inner nature seemed summoned to a decision for or against God; and in five minutes was followed by a distinctively formed purpose to seek Him; it was followed immediately by a change, the principal manifestation of which was a willingness to make known my decision and hope of divine forgiveness." These antecedents to the change are numerous and various. They are determination to yield, longing, effort, performing some act, serious thought, and the like. That they should help work out a transformation of character seems to follow the physiological law stated by Dr. Carpenter, that the nervous system grows to the modes in which it has been exercised. When there is a longing or striving in a given direction, that very act predisposes the nervous system still farther to grow in the same direction. A certain teacher of music says to his pupils: "Just keep on trying and some day all of a sudden you will be surprised to find yourself playing." Other analogies will be given in the next division. Another principle which seems to be clearly involved in the sudden changes of this type is one of assimilation. When the mind is once disturbed, it cannot rest until harmony is restored. The necessity for mental and spiritual harmony when once a new and foreign element is introduced, is clearly the occasion of much of the disturbance during conviction. Conversion seems to be a feeling of ease, harmony and free activity after the last step of assimilation and readjustment has been made. There are many analogies to this in both physio-

logical and mental processes. In using the Ebbinghaus series in the study of memory, Dr. Theodate Smith finds that in using successive series, the forgotten members of a previously used series are more apt to come up in a later series than those which were remembered in the earlier series. The mind seems to have a way of working ahead at its difficulties unconsciously and even during sleep. In fact much of that which appears unaccountable in sudden religious awakenings is much in harmony with what is sometimes called "unconscious cerebration."

(d) *The unconscious or automatic element in conversion.* The conscious factor nearly always operates in connection with a large amount of the spontaneous. In many cases relief from the sense of sin persistently refuses to come until the person ceases to resist, or to make an effort in the direction he desires to go, and throws himself back on—what? Some instances of self-surrender have been given. A few others will help show the process. *F.*, 19. "I had two years of doubts and questionings. It was my disposition to look at everything intellectually; I found I must give myself up into Christ's hands; I stopped thinking about puzzling questions; I had faith in Him and found peace." *F.*, 13. "After seven days of anxious thought and meditation, I gave my heart to God, and He sent peace; the feeling came,—how, cannot tell." *M.*, 15. "After I had done everything in my power, it seemed that the change took place; I saw I had depended too much on my own power." *M.*, 45. "All at once it occurred to me that I might be saved, too, if I would stop trying to do it all myself and follow Jesus; I determined right then to test His power and love; while at the altar I determined I would live a Christian life the remainder of my days, whether I felt forgiven or not; somehow I lost my load." *M.*, 15. "I finally ceased to resist and gave myself up, though it was a hard struggle; gradually the feeling came over me that I had done my part and God was willing to do His." The physiological terminology for this so common occurrence, of processes working themselves out unconsciously is, "nervous functioning." The psychologist calls them automatisms. The philosophical designation of it is often "the universal working itself out through the individual." The theologian usually attributes the process to some personal agency outside the self—God, Holy Spirit, etc., and calls the act of yielding "self-surrender," the confidence that the new life will spring forth, "faith," and the assurance that the change has taken place, "salvation," "regeneration," etc. The likenesses to this so important element are numerous. A certain music teacher says to her pupils after the thing to be done is clearly pointed out and has been attempted unsuccessfully, "Stop trying and it will do itself." Holmes disavowed having written his best poems. They were written for him. Other analogies will be given later.

In the cases studied in which the various steps could be distinguished, the order seems to be: conviction, seeking, self-surrender, faith and assurance. The steps are often so completely mingled that no distinction can be made between them.

POST-CONVERSION PHENOMENA.

(a) *Feelings immediately following conversion.* The feelings which come directly after conversion are generally the opposite to those which come before. The most frequent are joy, happiness, peace, sense of relief, etc. Not infrequently do the feelings express themselves in physical terms, such as weeping, bodily lightness, improved health, and the like. The general nature of the feelings is

shown by the following: *F.*, 18. "Happiness intense; wanted to sing, but all the house was quiet." *M.*, 12. "Was very happy; sang all night and couldn't sleep." *M.*, 15. "Joy almost to weeping." *F.*, 16. "Wept and laughed alternately; was as light as if walking on air; felt as though I had gained greater peace and happiness than I had ever expected to experience." *F.*, 17. "A sudden peace and rest seemed to come over me; I felt completely, perfectly and quietly happy." *M.*, 15. "I felt my face must have shone like that of Moses; had a general feeling of buoyancy; greatest joy it was ever my lot to experience; felt as if I had been in the very presence of Deity." *M.*, 19. "I felt relieved and filled with fresh courage." *F.*, 14. "I felt as if a load were lifted from my body, and I was very happy."

A few of the cases vary somewhat from the above. Among the feelings mentioned, are zeal, earnestness, seriousness, hopefulness, subdued feeling, continued struggle, and anxiety about future conduct.

A record was made of the conviction phenomena and the experiences at conversion which had preceded the various kinds of feeling after conversion. Among the significant things in the tabulation are: Joy, happiness and peace are most apt to follow remorse, sudden awakening, public confession and sense of forgiveness. In their intenser forms they seldom follow imitation, determination, self-surrender and sense of oneness with God. Where there is positive effort preceding conversion, these feelings afterward are most frequently of the milder degree of intensity. The sense of relief follows remorse, resistance, prayer, sudden awakening, public confession and sense of forgiveness. It more frequently follows resistance than does any other feeling. It generally comes after those states which denote mental tension. The bodily affections also most often follow the more intense previous experiences.

(b) *The character of the new life.* The things most frequently mentioned as characteristic of the new life are: conformity with the conventional forms of religious observance, such as prayer, Bible reading, attendance at church, etc.; and various indications of the deepening of religious life: meditation, private prayer, positive religious effort, performance of duty, and acting from more ideal motives. In the tabulation the cases were kept separate, in which conformity to established usages involved personal insight and spontaneity. The non-revival cases fell mostly into this class; the revival cases for the most part seemed to conform uncritically to the conventional standard.

An important feature of conversion is that it brings the individual into closer relation with the objective world: persons, nature and God. The nature of this changed attitude is suggested in the following: (1) Relation to persons: *F.*, 13. "Began to work for others; immediately was anxious that all should experience the same." *F.*, 17. "Had more tender feeling toward family and friends." *F.*, 16. "Spoke at once to a person with whom I had been angry; felt for every one and loved friends better." *M.*, 19. "Felt everybody to be my friend." (2) Relation to nature: *M.*, 16. "Stars never have appeared so bright as that night going home." *M.*, 13. "Had special feeling of reverence toward nature." *F.*, 12. "Seemed to see God's greatness in nature." (3) Relation to God and Christ: *F.*, 11. "God was not afar off; He was my Father, and Christ my elder Brother." *F.*, 14. "Fear of God was gone; I saw He was the greatest Friend one can have." *M.*, 14. "Felt very near to my God." *M.*, 15. "Felt in harmony with everybody and all creation and its Creator."

The result of tabulating the cases in which the changed relations occur is shown in Table VIII.

TABLE VIII.

Showing the per cent. of cases in which a changed attitude toward persons, nature and God was mentioned as the result of conversion.

	MALE. In % of cases.	FEMALE. In % of cases.
Desire to help others	25	25
Love for others	43	42
Closer relation to nature	36	32
Closer relation to God	48	47
Closer relation to Christ	5	6

It should be noticed that in this table, as in all the preceding, the figures represent the lowest possible estimate, since they show the number of cases only in which the phenomenon was sufficiently prominent to receive explicit mention. It is clear, therefore, that in a large per cent. of the cases an immediate result of conversion is to call the person out from himself into active sympathy with a world outside him.

(c) *The permanence of conversion.* When there is sufficient maturity to enter conversion understandingly, relapses from the first experience are rare. It seems to be a natural entrance into a larger life, which easily becomes one's own. Where the subjects are hastened into the change, backsliding is frequent. An adequate discussion of relapses will come more properly in another paper. The central facts in regard to it will be seen in Table IX.

TABLE IX.

Showing the per cent. of cases in which the results of conversion were temporary or permanent.

PERMANENCY OF CONVERSION.	MALE.				FEMALE.			
	Revival.		Non-Rev.		Revival.		Non-Rev.	
	%	Age.	%	Age.	%	Age.	%	Age.
Relapsed	48	13.7	24	17.5	41	12	14	16
Permanent results	15	17	35	18.7	14	14.3	17	15.3
Uncertain	37		41		45		69	

The relapses include all cases in which there was a definite retrogression from the first experience, whether regained or not. A few were permanent relapses. It is seen that relapses after revival experiences are twice as frequent among males and three times among females as after the non-revival experiences. In the revival cases relapses are three times as frequent as permanent results, while in non-revival cases permanent results are more frequent than relapses. The relapses are generally among the younger persons.

OTHER EXPERIENCES SIMILAR TO THOSE OF CONVERSION.

For the purpose of finding whether the phenomena of conversion were unique or only in line with other normal experiences of common occurrence, the questions in group C of the syllabus were added. They brought in a large mass of valuable data. Space does not admit a complete organized presentation of the facts, but a few illustrations will be appended to show certain features in the other experiences which are analogous to conversion.

(a) *Conflicting tendencies*: The following facts illustrate the possibility of slipping into inharmonious relationship with environment. It is the pull between selfish inclination and the sense of ought. It leads into the condition represented by No. (1) of Figure VI. *F.*, 19. "My mother had positively forbidden me to visit one of my friends, and many times I willfully disobeyed her, because the attraction of my friend's society was stronger than my sense of right." *F.*, 17. "Used to be fond of jumping rope; mother forbade me; at school I disobeyed because I thought mother need never know of it; all the other girls jump ropes without falling dead, and I wouldn't meet with any accident either." *F.*, 9. "Refused to sing at a school entertainment because mamma would not let me wear a certain dress; I felt satisfied to think I got out of singing it, but felt an inward voice chiding me; on the whole I thought I was a very bad girl, and did not want to think of it."

(b) *Depression and joy*: The feelings of accompanying uncertainty in the presence of two or more alternatives and the final decision between them, illustrate the feelings during conviction and after the conversion crisis. *F.*, 20. "For a year or more I had something on my mind which I felt I ought to tell mother; at last I came to feel that I could not stand it any longer, and that I must do something to relieve me of this constant feeling that I ought; felt very nervous and worried; was determined to tell her, but felt afraid my courage would fail; with my heart beating very fast I followed her to her room; felt so relieved when it was over I hurried to my room and laughed and cried at intervals; still felt nervous, and trembled somewhat for a little while afterward; after that I seemed to forget everything connected with my old wrong, and I felt that I had gained a great victory over myself." *F.*, 18. "When 14 was undecided whether to go away from home to school or to public school at home; I used to think about it continually until I lost my appetite, and became so cross and fretful that my brothers told me that I had better go to T—away from home, as I was a little crank; I decided to go away, and after I once decided it seemed as if a great load had left me, and I was free again." *F.*, 17. "Uncertain about choosing profession; was in a state of perplexity and restlessness; could not lie down to restful sleep; felt to a certain degree depressed; was anxious for decision, because I knew it must come; when struggle was ended, feeling of relief and rest came; almost seemed as if I had entered new world." *F.*, 27. "Most difficult decision was choice

of profession; lasted for years; began with a vague desire, and became more and more definite and clear through successive periods of waiting and effort; first part of time had many tears; some feelings of anger and rebellion; many doubts; decision came gradually; seemed to grow; feeling of decision was that of lifted burden, and seemed to me like that of a person who has climbed a hill—notice he is breathless, but feels at liberty to sit for a moment for breath, while he looks backward and forward." *F.*, 19. "A year ago was uncertain whether to break friendship with girl; thought she exerted harmful influence, but I liked her very much; took over a week to make decision; all that time had fear and depression; could not sleep well, and lost appetite; one night as I lay in bed I felt I must decide; for a few moments there was a struggle in my mind that almost amounted to pain; then I resolved to break off friendship; after struggle felt sense of weariness as well as of peace; felt just as if I wanted to rest awhile and soon fell asleep." *F.*, 37. "Since conversion have had same feelings when trying to decide some important question; after making the decision, in trying to decide which way is best, there come the same peace and rest." It is seen that both the bodily and mental accompaniments in these instances of uncertainty and relief are the same as those preceding and after conversion.

(c) *Sudden awakenings*: These instances of sudden and apparently unaccountable awakenings of power and insight are analogous to the larger spiritual awakenings, and like them, are, so far as any adequate explanation goes, mysterious and "supernatural." *M.*, 4. "Little boy 4 years old could not talk; made queer sounds for different objects; all at once he began to talk, and said his words plainly; could soon say everything he heard." "Little girl I knew well could not sing a note or carry a tune; suddenly one day she came in singing 'Sweet Marie' in sweet, clear voice." *F.*, 7. "I was very anxious to learn to play the piano, and would spend hours at the instrument; one day I suddenly found I could play a little waltz my sister had given me; this incited me to try another piece, and I found I could play that." *F.*, 19. "Tried to learn to mount and dismount a bicycle, until it seemed to me there was no use in trying any more; all at once one night I found I could do both easily." *F.*, 19. "Studied physics under good teacher, but could not see into it; went home feeling sick, discouraged one day with a problem: why do we see ourselves upside down in a spoon? Studied over it for an hour; it seemed dark; suddenly it seemed lighter; then I saw the reason as clearly as I ever did anything; I felt so glad, and the physics problem was solved forever in my mind; I liked the study, and could understand it; I cannot explain why it was." *F.*, 27. "At 14 studied etymology and mensuration; thought I could never understand them, and felt quite discouraged; after hearing pupil recite one day power to do them came like a flash, and they became favorite studies." *F.*, 19. "Could not understand subtraction in algebra; could not even do the examples mechanically; failed every day in it; suddenly one day, while working alone, it dawned on me, and since then I have had no trouble; it is the easiest thing in algebra now." *M.*, 27. "My students and I had worked several days on a problem in geometry; one night I went to bed after trying again and failing; the next morning on awakening the solution of the problem was so distinct before my mind I saw it in visual terms." *F.*, 22. "When grandmother died everything seemed so dull and dreary, as if a dark cloud hung over me; couldn't seem to get comfort from anyone or even prayer; when I prayed seemed as if words had no meaning at

all; was in this condition more than one month, when suddenly cloud broke away and I found comfort in my Bible." *F.*, 27. "With sudden flash I saw meaning of, 'And ye shall know the truth and truth shall make you free;' perception had almost character of physical thrill; power to perceive grew gradually in experience; the perception was sudden." *F.*, adult. "Had married; husband was jealous of my love for my invalid sister, who had lost her health for me; forced me to leave her; went back to her with my baby, and was able by teaching music to make scanty living for three; husband begged me to return west; I refused, though I was heavily burdened; my judgment told me to stay, but my heart yearned after him; I went to God and wrestled in prayer half the night; at 2 o'clock peace came; He took away my love for my husband; it left me in an instant, and has never returned; now I feel free." These changes are especially similar to the conversion experiences which follow what was called the sense of incompleteness.

(d) *Sudden changes*: The following illustrate the sudden break in character at conversion: "I disliked bananas very much; one day on tasting one I found I liked them very much, and since cannot get enough of them; it was just the same with cooked onions." *F.*, 9. "When about nine was very fond of bananas; cousin gave me all I could eat; became sick at stomach; after that had same sick feeling whenever I saw bananas." *F.*, 17. "Never could bear taste of turkey; two years ago was visiting and had to take it or be rude; have liked it ever since." *M.*, 21. "To one particular fellow in our club I took a great dislike; he never did anything to me; always treated me kindly; I never knew why I disliked him." *F.*, 18. "Knew girl whom I thought great deal of; one day I happened to think of her, and just then I felt that I didn't like her at all; seemed strange to me, and I thought I could not dislike her; but all her bad traits stood out before me, and I couldn't see anything in her to like at all." *F.*, 17. "I once had a teacher whom I simply detested; I detested her so much that I thought of her constantly; one day I happened to pass her in the hall; I do not know what she did, in fact I think she did nothing, but just as quickly as she passed me my hatred turned to love; I know it sounds foolish to speak of loving anyone like that, but I positively adored her." *M.*, —. "Little nephew played unceasingly with little niece; when she died, from being a gay little fellow he became sad, and has been of a sallow and cranky disposition ever since." *F.*, 18. "Was always being teased when I was small, so that small things made me very angry; when in an angry fit one day a little girl friend came in; I told her sharply to go home; she went and became very ill; I never got into such states any more." *M.*, 5. "When about five displayed violent temper; one day in unrestrained rage I chased next older brother around yard and into house, hurling things at him like a young gorilla; my mother was so concerned about me that she wept (she was not the sort of woman to 'cry') in genuine discouragement, and said she didn't know but I would have to go to the reform school; I truly repented; after a short nap I sought her good will, and ever afterward was noted for obedience and docility." "Uncle had horse which was great favorite and as gentle and docile as could be; was once frightened by a fire engine, and after that he became so vicious that it was not safe to drive him." "Knew of a horse which delighted in kicking, biting and running away; its owner was afraid even to feed it; he gave it away; the new owner geared the horse to drive it home; it tried to kick; he gave it a good beating; he never had any trouble

with it after that; he would let it stand without tying." *M.*, 5. "The child of my friend was much spoiled; while I was with him the child became unmanageable; the father held him firmly several hours; at last the child stopped kicking and crying and said, 'Papa, I love you,' and was good after that." "Young man took school; boy nearly as old as he spit tobacco at him first day; teacher measured him, and decided he could shake him; almost an even match; succeeded in giving him sound thrashing; after that day boy was his admirer." *F.*, 7. "My music teacher asked why I hadn't practiced a certain thing; I said, 'Because I didn't want to;' she said, 'that is a very bad habit; do you always expect to do what you want to in this life?' No one can ever expect to; immediately made up my mind never to do things very agreeable to me; from that minute I was a different person; felt it was almost wicked to do things which I liked, and sought disagreeable things to do; did it just because I was convinced it was the right way to live." *F.*, 7. "When a child I got in the habit of putting my thumb in my mouth at night; my parents did everything they could to break the habit, but did not succeed; when about six I became ashamed of the habit, so one night I lay on my hand all night; I never put my thumb in my mouth again at night." *F.*, 17. "Broke slang habit; put papers over bureau, washstand and bed with words, 'Don't use slang;' took paper and wrote every word of slang that slipped; before I broke habit was discouraged, discontented, and in small way angry with myself; after I succeeded I was happy, and the words that came from my mouth seemed to please not only me, but my mother." *M.*, 20. "For years had indulged in habit of profanity; when 20 was elected teacher of country school; felt I ought to set good example to pupils; about same time the reading of the Chautauquan course set me to thinking, and led me to adopt a higher ideal; as soon as foolishness of habit was brought to my notice, I made one firm resolve and the battle was won." *F.*, 53. "When I was about 40 I tried to quit smoking, but the desire was on me and had me in its power; I cried and prayed and promised God to quit, but could not; I had smoked for fifteen years; when I was about 53 years, as I sat by the fire one day smoking, a voice came to me; I did not hear it with my ears, but more as a dream or sort of double think; it said, 'Louisa, lay down smoking;' at once I replied, 'Will you take the desire away?' But it only kept saying, 'Louisa, lay down smoking!' Then I got up, laid my pipe on the mantel shelf, and never smoked again, or had any desire to; the desire was gone, as though I never had known it or touched tobacco; the sight of others smoking and the smell of smoke never gave me the least wish to touch it again."

In these common experiences are shown all the steps of conversion, even the most unaccountable and mysterious. These facts do not explain conversion, but they do make intelligible the processes involved in the same way that all natural phenomena come to be understood. They help to make it clear that, however inexplicable, the facts of conversion are manifestations of natural processes. We accept them as mental laws because we see them working here and there and everywhere in the sphere of psychic life. Each of the above phenomena seems to be the special thing of which conversion is the general. To break a habit involves one small group of tastes, or desires and faculties, conversion takes the whole bundle of them. An awakening to one specific truth involves one faculty; the great awakening which we fitly call a second birth, is a similar awakening into larger spiritual insight. Each of the above experiences is the part of which conversion is the whole.

A GENERAL VIEW OF CONVERSION.

Such are the facts, as nearly completely objective as it was possible to give them. Their value is in the light they may throw on life forces and processes. It is each person's right to put his own construction on them. The following is a brief statement of the interpretation of them which has grown up during the study:

(1) *A sociological and biological view.* Conversion is primarily an unselfing. The first birth of the individual is into his own little world. He becomes conscious and self-conscious. The universe is organized about his own personality as a centre. His own will is law. His own individual insight is order. He soon finds there are other wills than his own. There is a complex, organized social will. A clash is apt to come between the self and whole. The social will is stronger, and the individual must adjust his will to it; then his sympathies follow the direction of his new insight, and he transfers his centre of life and activity from the part (himself) to the whole (society). When he attains the power to think in abstract terms, he becomes conscious of a world order outside himself. Then he begins to feel after the reality and worth of its spiritual content. He becomes dimly conscious of its unity and its authority. He must learn to submit himself to it and be guided by a larger life outside his own. With new insight comes new beauty. Beauty and worth awaken love—love for parents, kindred, kind, society, cosmic order, truth, spiritual life. The individual learns to transfer himself from a centre of self-activity into an organ of revelation of universal being.

The period of adolescence is naturally the time for the awakening into the larger life. It begins with puberty. Biologically that is the period when the person begins vitally and physiologically to reach out and find his life in another. The life of two united in love, each making demands on the other, and living for each other, becomes the centre of organized life, and comes, through the family, to reflect the entire social order. Thus the advent of puberty becomes a natural doorway for entrance into the larger life outside the self. Family life furnishes the opportunity for every kind of fresh exercise of power through the necessity for providing, for defense, for growth, and the like, and brings with it an increment in the development of all the powers of one's being. We have seen that the most rapid growth of the individual is at puberty, and that the greatest increase and readjustment is in the nervous system. This reorganization of nervous tissue furnishes the basis of new insight, the means of appreciation of the larger spiritual world.

(2) *The physiological view.* It is pretty well known that the quality of mind is much dependent on the fineness of nervous structure. The child has about as many nerve cells as the adult. They differ from those of the adult in form. Those of the child are mostly round, whereas those of the adult have often very many branches with which they connect with other cells. Nervous growth seems to consist largely in the formation of new nerve connections. The rapid growth at puberty probably means that at that time there is a great increase in nervous branching. The increased ramification of nervous tissue probably determines the ability for seeing in general terms, for intellectual grasp, and for spiritual insight. The rapid formation of new nerve connections in early adolescence may be the cause of the physiological unrest and mental distress that intensifies into what we have called the sense of incompleteness which precedes conversion. The mind becomes a ferment of half-formed ideas, as the

brain is a mesh of poorly organized parts. This creates uncertainty, unhappiness, dejection, and the like, because there is not the power of free mental activity. The person is restless to be born into a larger world that is dimly felt. Finally, through wholesome suggestions or normal development, order comes and the new world dawns. Often some emotional stress or shock strikes harmony into the struggling imperfection and truth comes like a flash.

(3) *The psychological view.* Seen from the standpoint of what was designated "consciousness" earlier in the paper, conversion becomes the sudden readjustment to a larger spiritual environment when once the norm has been lost, or when it is dimly felt, but not yet attained. In answer to the question, "What acts or faults have you committed which you knew at the time were wrong; why did you do them?" there were several replies. The wrong acts performed knowingly were of two classes: first, those in which some immediate desire was stronger than a remote truer one, and secondly, those in which associations and social complications led the person against his or her private judgment into a wrong course. The last class was strongly mixed with personal imperfections, such as natural willfulness, abnormal tastes, and native inertia. These, and perhaps other causes, tend to lead one away from the straight, middle way. When once one has gone wrong, the force of habit, pride in self-direction, etc., tend to make the life persist in its own course and to resist any forces which would throw it into a better way. The conflict between the accepted course and the truer one which is pressing for recognition through the dawning of fresh truth, or through the influence of organized social life, creates those disturbances in the individual which can only come to rest through a readjustment of his life, often sudden and eruptive, into harmony with the new demands or new truth. If the normal life were represented by a straight line, that actually chosen would be a line starting in the same direction, but swerving to one side. The individual pushes on in his own course until dissipation of power and physical and mental exhaustion make it necessary to surrender the old self for a larger one. If the straight line representing the norm were one side of a triangle, the way actually pursued would be represented by the other two sides.

Something like what seems to take place at conversion is shown in Figure VI. In No. (1) of the figure the lines going in the direction (a) represent the way old habits, associations, tastes and ideas

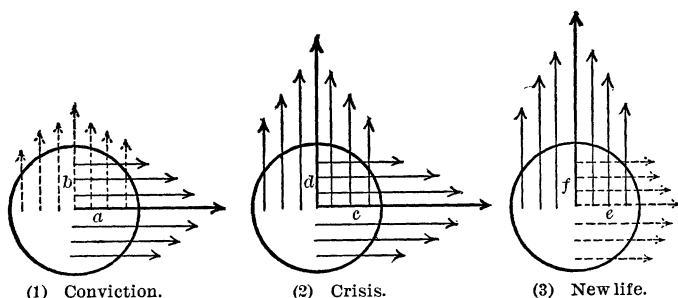


FIGURE VI.

tend to carry the current of life. Lines going in the direction (b) are the beginnings of a possible better life,—purer associations, coöperation with others, regard for future interests, ideals held up by the church, love of truth, a glimpse into a larger spiritual world beyond the self. Thus the even flow and harmony of life are destroyed. The person is pulled in two directions. This conflict between the old habitual self and a possible better one results in those conviction phenomena described as the sense of sin and the feeling of incompleteness. As the call toward the new life becomes more urgent, the situation is shown in No. (2) of the figure. (c) is the habitual self striving with all its might to preserve its self-consistency. (d) is the divine urging which has become imperative and irresistible. Here is the critical point, the tragic moment. The subject resorts to evasion of good influences, pointing out the perfection of the present self, the imperfections of others, and anything to preserve the old self intact. It is more often a distress, a deep undefinable feeling of reluctance, which is perhaps a complex of all the surface considerations which a thorough break in habits and associations would involve. He continues until complete exhaustion takes away the power of striving; he becomes nothing; his will is broken; he surrenders himself to the higher forces that are trying to claim him; he accepts the higher life as his own. The next stage is shown in No. (3). Only a vestige of the old life (e) is left. The new self (f) is now the real self. The conflict has ceased and there is relief. The depression has gone and gives place to joy. The pain from friction between contending forces becomes now the pleasure of free activity. Harmony is restored, and there is peace. The facts in the preceding study nearly all seem to fit into such a scheme. The phenomena up to the change itself have been sufficiently discussed. The various things given as essential in the change become more clear. "Self-surrender" and "new determination" seem at first entirely contradictory experiences, which often follow the same conviction states and precede similar post conversion phenomena. They are really the same thing. Self-surrender is seeing the change in terms of the old self; determination sees it in terms of the new. Each overlooks, for the time, one fact,—self-surrender, that the essential part of the old enters the new, and that really nothing is given up, and on the other hand determination does not stop to estimate the quality of its losses. The frequent phrase, "determined to yield," stands half way between and expresses, perhaps, more nearly the truth of the process. Where the change is attributed to "divine aid," the new forces which come to lead into a larger life are entirely objectified and become the influence of some outside personality or spirit. "Forgiveness" involves the same tendency to objectify the forces at work, and also the sense that the old life is no more—has been forgiven. "The feeling of oneness" (with God or Christ) is the experience in which the most prominent thing which presents itself at the time is the sense of freedom and harmony that follows the change, and the consciousness that the life is now the completer embodiment of the larger spiritual world. "Public confession" is much the same as oneness with God. To the nature which has not yet grown into the power of deeper intuitions, the sanction of friends, compliance with church rites, and the like, stand more distinctly for oneness with God. The same person more highly developed might have described the central thing in a similar experience as harmony with the will of God. The experiences immediately following conversion, called theologically "regeneration," are such as would naturally come after the steps described.

Psychologically they are in line with the phenomena of fatigue and rest, of repression and free activity.

(4) *Pedagogical view.* The differences between the male and female and revival and non-revival cases lead to some definite pedagogical inferences. In the first place, the custom of some religious bodies of working toward a distinct break in the life and a sudden awakening to a higher life is in line with something entirely normal in human nature, and which often comes spontaneously in the natural growth of the individual. Especially in the case of persons who have gone far astray, or who lack self-reliance and need the stimulus of outside influences to escape an imperfect way. For such instances, the methods conventionally used seem altogether wholesome. It is a matter for the most serious consideration, however, how the helpfulness of the revival service can be kept and its disadvantages avoided. It is significant that of the whole number of cases studied, only two or three of those who had been through revival experiences spoke in unqualified terms of approval of the usual methods employed. There were a few of the number who condemned them severely. There was a general deprecation of the emotional pressure usually exerted, and this coming from the converts themselves should be of value. We have seen that the average age of revival conversions is considerably less than the non-revival, which shows they have been hurried. There is every evidence that many of them have been hastened unduly. Many were left out of the study because they had clearly been forced into compliance with what they were not ready intelligently to accept. They were pulled green and withered. It was especially true in the case of sensitive girls who were carried away by the excitement, and afterward awakened to the fact that it was not a true experience. It is like pulling away the folds of a growing bud to disturb unduly the tender unfolding of religious nature. The greatest difficulty seems to be that the hardened natures who need the help of violent methods for restoration are the last to respond, and meanwhile much harm is done to those who are receptive and responsive to finer influences. Unless the person is ready for a change, the results of hastening conversion are apt to be temporary and soon followed by relapse. We have seen that "backsliding" much more often occurs after revival experiences than after the others. The question is, how can we preserve the essential things in revivals, and at the same time escape their evil effects? How can the uninterested be led to identify themselves with righteousness, and the wayward be reclaimed without harm to those who least need the influence of revival tactics? A few things are suggested by the study, which can only be most briefly hinted. People should be dealt with as individuals as far as possible instead of in masses. Still, the force of the ensemble should be preserved in furnishing the necessary stimulus to carry the "seeker" out of his slough. The higher motives should be appealed to more and the lower ones less. It is doubtless entirely out of proportion that one-third of the subjective forces present at conversion were self-regarding (mostly fears), while the number of distinctively altruistic motives were only one-third as frequent as the self-regarding. The lower ones should, of course, not be neglected. If a person has become an habitual transgressor of right, it is not only pedagogical, but true to the facts of life to bring him squarely to face the evil consequences of his ways, and to feel the awful authority of the moral and spiritual order. But conversion means unselfing, the entrance into a new life of insight and love, and the wise teacher will naturally hold up those incentives which

are in direct line with the new life. If men were reached more on their God side, the possibility of lifting them into a higher life would be greater and the results more permanent. The consciousness of the influence of wholesome teaching and high example is painfully absent in the cases studied. The love of God and Christ, which is supposed to be central in Christian theology, almost never appears. Exactly what the person needs who is struggling in haze and darkness and uncertainty is to have the mind clarified, to have the ragged bits of awakening consciousness struck so they may organize themselves in the direction of some high ideal, instead of in a chance or haphazard manner. It cannot be discussed here how these demands can be met practically, but they are of too great importance to be disregarded. It is necessary that we understand more fully the processes involved in conversion to adequately meet the needs of human nature. For example, it will appear from the preceding study that often when adolescents are in the throes of conviction, what is needed rather than excitement and emphasis of sin is treatment purely physiological and sanitary.

It must be evident that conversion is not a matter for the churches alone. It is under certain conditions a vital, normal step in individual growth. We have seen that all the phenomena of conversion show themselves everywhere in the psychic life. They should be accepted and utilized as belonging to growth. Each step is of frequent occurrence in common life. Sudden awakening to specific definite bits of truth are accepted as natural. We shall learn not only to anticipate, but to bring about such conditions as will foster an awakening of the whole being to larger insight. It is not a surprise that a habit should be broken and never return. It is perhaps even more natural and easy that the whole group of tastes, desires and habits which make up a character should be radically changed. It is easier to take the whole skein than to extricate one tangled thread. That conversion is deep and central in human nature we know, because it appeals, as we have seen, to the most primal instincts; we know, that its central laws are in accordance with well recognized biological principles, and that in its results it is an awakening to the highest ethics. It should be recognized as never before that a birth into new life is something that belongs to human nature. The old cult has been narrowed and abused. Consequently it has been dropped by many of our so-called liberal churches, and is willfully neglected in psychology and education. It needs to be saved from its narrow uses, and its truth refined, broadened, deepened and utilized. When restored it may have little likeness to its old forms, but will incorporate their essential truth and the wisdom which psychology and experience may be able to furnish.

The fuller discussion of the nature of conversion can be better presented after organizing the returns to section B of the syllabus in regard to gradual growth. It appears, so far, that the essential processes of conversion are quite in harmony with well recognized psychological laws, and that in its results it agrees with the truest ethics and with the tenets of the leading faiths of the world. It is the birth of the individual out of self into a larger spiritual world in which he finds his life. It is the individual will coming in harmony with the Divine Will.

The foregoing study is a modest beginning of what aspires to become a psychological study of the religious consciousness. In this time when the empirical methods of study are being so successfully applied to every department of research, and have at last reorgan-

ized our knowledge of the psychic life, it seems a most natural step that they should also help to increase our insight into the laws of the spiritual life. If the reader has found the preceding pages helpful, no farther explanation is necessary of the methods to be used, or the purpose in view. It is the intention to carry the same methods into the study of several other related topics. Before such an end can be successfully attained, it is necessary that sufficient raw material be accessible to make generalizations safe and illuminating. For the accumulation of such data the writer is almost entirely dependent on the coöperation of those who are sufficiently interested to take the time and pains to give their assistance. The facts for the foregoing study were collected by continued effort during three years. The energy that is used in getting together such material might be spent in the actual study if only it were more clearly seen that the motive behind the research is primarily in the interest of religion; for then all earnest people would be glad to coöperate. An urgent appeal is hereby made to any who are willing to assist farther in this or in the later topics by furnishing facts out of their own experience, or that have come under their own observation, to send in their names immediately to the writer, and questionnaires will be sent as the facts are wanted. His address for the present college year will be Clark University, Worcester, Mass. Many more answers are needed to section A of the present syllabus. There are many dark problems still that want farther discussion in regard to sudden conversion and confirmation. Especially are answers wanted to section B on gradual growth, the returns from which are now in process of organization. Perhaps it will be regarded as a slight compensation for their pains that copies of the results will be furnished to any who are willing to assist in getting together the facts. But the study is undertaken almost purely in the interest of both science and religion, and must depend on the unselfish help of those who are interested.